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WILLIAM BLACKWOOD AND SONS,
EDINBURGH AND LONDON.

HIGHER GREEK PROSE

BY

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WILLIAM BLACKWOOD AND SONS
EDINBURGH AND LONDON
MDCCCXCIX

P R E F A C E.

IN the Introduction to this Manual of Higher Greek Prose I have tried to put together in a compact, practical shape, for the use of the higher forms in schools, the *essentials* of Greek Prose.

The exercises are graduated from the simplest narrative passages to such as might be set in entrance scholarship examinations at the Universities. I have prefixed to these a very large number of sentences of varied difficulty, by means of which a pupil may revive and recapitulate his knowledge of the structure and idiom of the Greek language.

I have taken considerable pains about the Vocabulary to make it complete and also phraseological.

H. W. AUDEN.

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HIGHER GREEK PROSE.

SECTION I.

HINTS ON COMPOSITION.

§ 1. THE REQUISITES OF GOOD COMPOSITION.

WHEN asked to turn a piece of English prose into Greek we are required to—

- (a) adequately represent the SENSE of the original
- (b) in GREEK.

The result to be tested by RETRANSLATION, which is the only true criterion. Clearness, correctness, well-chosen language, careful balance of clauses, are the main points to be aimed at.

§ 2. HOW TO GRASP THE ENGLISH.

In dealing with the first requisite—(a) an adequate representation of the Sense—we must first thoroughly understand the English which we have to translate. To ensure this, work carefully through the piece, noting—

- i. The name of author (if given).
- ii. Who is speaking.
- iii. Date and style of author, where possible. Thus

the English of Bacon or Milton needs very careful interpreting.

iv. Summarise mentally all you know about events, people, places, mentioned in the piece, in order to understand thoroughly what is the subject and meaning of the extract.

v. Read through the English at least six times, *aloud if possible*—if not, as if you were reading aloud—and note especially the emphasis and antithesis of sentences.

§ 3. TO REPRESENT *THOUGHTS*, NOT *WORDS*.

Having grasped the English, it remains to put it into Greek. Remember in general it is *thoughts*, not *words*, that you have got to put into Greek. Also, in reading Greek, always keep *retranslation* in view.

Having worked through the English as suggested

vi. Decide into what style you will try to turn it—historical, oratorical, or philosophical (*vid.* § 36, on Styles).

vii. Then decide where you will break your sentences, what thoughts should be expressed in periodic form, what in short, incisive clauses. Here pay especial attention to the *connection* of clause (*vid.* § 42, Connecting Particles), emphasising the *balance* of sentences—a very marked characteristic of Greek prose.

viii. Next, making a rough sketch of the connected thoughts, consider *details of language*, what words and phrases are exactly suitable.

ix. Make a rough copy, and *lay it aside* for a time.

x. Read your work, aloud if possible, three or four times, as an “unseen,” verifying severally—

(a) The connection of thought; is the sense clear?

(b) Euphony—*e.g.*, avoid verse endings, monotonous repetition of syllables, ὁμοιοτέλευτα, &c.

xi. Copy out neatly, with a margin.

§ 4. CLEARNESS.

Clearness is everything in translating into any language. To ensure this, neglect the form of the English, and think only of the sense to be represented in the Greek. To represent the sense in Greek is comparatively easy, owing to the nature of the Greek language, which is simple in method, yet rich in word-supply. In Latin prose the regularity, the love of order, which dominated the Latin race gives difficulties. The genius of the Greek language is quite different. Greek—i.e., Greek at its best, in Attic—is extremely flexible, very rich in expression, and has a very full system of inflexion in both verb and noun; which qualities, together with a wealth of prepositions and compound words, make possible an unusual conciseness and exactness in the notation of ideas. Cf. for instance, the fulness of expression evident on analysing such expressions as *περιγενήσεται, διακινδυνεύτον, ἀνεξέλεγκτος, νουνεχόντως, καταναυμαχῆ-σοντες, ὑπαπειλούμεν*.

5.

To take in detail some of the more specific characteristics of the Greek language as compared with English, note first—

I. Its SIMPLICITY.

English is abstract	Greek concrete.
„ vague	„ explicit.
„ allusive	} . . . „ direct.
„ metaphorical	
„ artificial	} . . . „ simple.
„ verbose	

Consequently,

Think of the sense and Simplify; always be prepared to personalise;¹ in any passage find out (α) what are the actual facts, and (β) who is the real agent, the main actor. State your facts simply,² clearly, directly: your real agent you must give prominence to; thus if a passage is about Nicias, make Nicias the subject (in the active rather than passive), place that subject early in the clause, and, as a rule, put the article with it; never keep the reader's mind in suspense. Simplification is also necessary in cases where, as often happens in the English, there is concealed *oratio obliqua*, i.e., where what is really in a person's thoughts is put down as statement; Greek is more exact, and uses the infinitive of *oratio obliqua*, governed by the general sense of "he thought" or "said" supplied from the context.

§ 6.

2. *Richness and Flexibility.*

A language which is rich is also exact, because in it every shade of meaning may be expressed.

¹ E.g., "impiety is monstrous," πάντων δεινότατον εἰ τις ἀσεβεί.

² E.g., "he departed this life," ἐθάναν. "Masterly in conception and power of expression," κράτιστος ἐνθυμηθῆναι καὶ ἃ γυνὴν εἰπεῖν.

Greek is rich—

In *verbs*, the most important factors of language; *cf.* *e.g.*, the numberless expressive verbs denoting state or disposition, εὐδοκμεῖν, ἀκοσμεῖν, εὐνομεῖν, εἰρηνεύειν εὐθeneῖν (prosper), δυσανασχετεῖν (be vexed), &c. &c.

In *compounds*, *e.g.*, ἀξιοσπούδαστος (*vid. infr.*), ἀν-πέρβλητος, στενοχωρία, δυσπρόσοδος, &c.

In *flexion*, *e.g.*, in *participles*, active and passive, aorist and present, capable of endless variety (*vid.* § 22).

In *tense* Greek has a great advantage, having an aorist as well as an imperfect (for the differences of usage, *vid.* § 18).

In *voice*, having the *Middle* (*vid.* § 15).

In *prepositions*, their various combinations with several cases, and the many expressive compounds formed by their aid, especially verbs, *e.g.*, βάλλω, cast, throw, compounds—

ἐκβάλλω, expel (pass. ἐκπι- πτω).	διαβάλλω, set at variance calumniate.
εἰσβάλλω, invade.	μεταβάλλω, change.
προσβάλλω, attack.	ἀναβάλλω, put off, delay.
περιβάλλω (ομαι), surround.	παραβάλλομαι, hazard.

In *relative words*, with all the corresponding interrogative, demonstrative, indefinite pronouns in abundance, *e.g.*—

ὅς, ὅστις, ὅσπερ, ὅς γε, οἷος, ὁποῖος, ὅσος, ἡλίκος, ὡς, ὅπως, ὅτε, οὗ, οὐπερ, ἦ, οἶ, ὅθεν, ὅτι, οὐνεκα, &c., *vid.* § 26.

The *article* is perhaps the most useful factor of the Greek language; *cf.* its combination with the infin., *e.g.*, τὸ τοῖς νόμοις πείθεσθαι, obedience to the laws; also

with neuter adjectives, *e.g.*, τὸ φιλόπολι, patriotism (*vid.* instances, § 10 and § 36).

All these points combine to give to Greek a great power of periphrasis, and infinite variety of expression. As a type of this take the sentence—

“They were despondent and retreated,” and the various possible ways of turning it in Greek—

(ἄτε) ἀθυμοῦντες	}	ἀπεχώρησαν.
διὰ τὴν ἀθυμίαν		
πολλῇ ἀθυμίᾳ		
διὰ τὸ ἀθυμεῖν		
διὰ τὸ ἄθυμον τῆς γνώμης		
ἐν ᾧ ἠθύμουν		
ἀθύμως ἔχοντες		
δι' ἀθυμίας ἐλθόντες		
εἰς τόσοντο ἀθυμίας ἦλθον ὥστε	}	
ἄτε οὐδαμῶς εὐθυμοῦντες		

§ 7. COMPOUNDS.

The student will find it very useful to take certain words and make lists of the various compounds of them, or to collect in his reading apparent synonyms for certain ideas. As examples of this principle followed out take—

Compounds of -μαχέω.

ναυμαχεῖν.

καταναυμαχεῖν.

πεζομαχεῖν.

ἱππομαχεῖν.

ξύμμαχεῖν.

πυγμαχεῖν.

ἐπιμαχεῖν.

λογομαχεῖν.

Compounds of *ἄξιος*.*ἀξιόμαχος* = "a match for."*ἀξιοθέατος*.*ἀξιόπιπτος*.*ἀξιόκτητος*.*ἀξιομνημόνευτος*.*ἀξιοσπόνδατος* = worth taking trouble about.*ἀξιοθαύμαστος*.*ἀξιόλογος*.*ἀξιοχρέως* = considerable.Compounds of stem *χωρ-**χώρα* = district, country.*χώρος* = place.*χώριον* = position, spot, *e.g.*,*χαλεπὸν, ἐρυμνὸν*.*στενοχωρία*.*ἐρυχωρία*.*δυσχωρία*.

Some synonyms of *εἶναι* [*ἐστί*, and *εἰσι* are in reality comparatively uncommon words], the Greek preferring to express the shade of meaning more exactly.

πέφυκε = is by nature.*καθέστηκε* = has become

fixed as such . . .

ὑπάρχει = is to start with.*τυγχάνει ὦν* = little more than *ἐστί*.*γεγένηται*, has become.*ἐνυβέβηκε*, has turned out to be . . .*βέβηκε*, local = is, stands.*ἔχειν* with *abv.* various.*προσαγορεύεται*, "is called," "has title of."So for *ἔχειν*—*λαγχάνω, εἴληχα*.*κέκτημαι*.*εἶναι* with *dat.*

Some useful, mostly Thucydidean adjectives with *α-*privative.

ἀνεξιλέγκτος, against which no objection can be raised.*ἀνυπέρβλητος*, which cannot be surpassed.*ἀνεπίφθονος* } which no one can be jealous,*ἀνεπαχθής* } vexed, suspi-*ἀνύποπτος* } cious about.*ἀναμφισβήτητος*, beyond discussion.*ἀληπτος*, not amenable.

ἀπερίοπτος, which cannot be overlooked.	ἀνεμέσῃτος, without offence.
ἀταλαίπωρος, without pains, indifferent, careless.	ἀνεπίτιμητος, without deserving blame.
τὸ ἀνεπιβούλευτον, the absence of intrigue.	ἀναπόδεικτος, which cannot be proved.

Some local "military" compounds with *δυσ-* (mostly from Xenophon).

δυσχωρία.	δύσοδος.
δύσβατος.	δύσπορος.
δυσείσβολος.	δυσπορία.
δύσιππος, bad (ground) for cavalry.	δυσπρόσοδος.

§ 8.

3. Connection.

English is often *comminuted, disjointed*, Greek *continuous*. In reading any paragraph in a good Greek author we find almost every sentence connected with the preceding by a conjunction or particle, whereas in English sentences follow each other abruptly, the thought-connection being supplied from the context.

RULE.—*In writing Greek prose begin each clause with at least one connecting particle.*

A clear knowledge of Greek particles is indispensable; their meaning is capable of much variation according to the context, and the proper use of them, especially of the *dramatic* particles, e.g., *δὴ, τοι, ἄρα, δῆθεν*, can only be learned by experience. The student should underline or make a list of all conjunctions and particles in the Greek authors he reads, and revise his knowledge of

them regularly. For this practice the vivid descriptions of Thucydides are specially valuable, and the student can there acquire a certain unconscious knowledge, which will enable him to use connecting particles with some degree of confidence.

N.B.—The Greek language rarely uses the relative to connect sentences, thus differing in a marked way from Latin. The relative, as marking a connection, is chiefly used in clauses which sum up, or which express a reason, *e.g.*—

ὃν ἐνθυμούμενος.

ὃν δὲ ἔνεκα.

For list of particles, *vid.* § 42.

§ 9.

4. *Vividness.*

The Greek language is graphic and lively, always anxious to recur to the picturesqueness of the present, and thus avoid monotonous narrations. This tendency towards vividness is shown in several ways. *E.g.*—

In the transition from *oratio obliqua* to *oratio recta*; long speeches in *oratio obliqua*, such as Livy so frequently uses, are rare in Greek.

In the retention of *oratio recta* forms in obliqua even after historic verbs (*vid.* § 25), *e.g.*, ἔλεξεν ὅτι ὁ βασιλεὺς πάρεστι, where the strict sequence would be παρείη.

In brachylogy, especially for vivid antithesis, *e.g.*, τὰς μὲν ἐπόρθουν, τὰς δὲ ἔμελλον [sc. πορθεῖν] ταῖς δὲ ἠπείλουν τῶν πόλεων [sc. πορθεῖν].

In vivid uses of the tenses, especially the historic

present, *e.g.*, ἀναλαμβάνουσι τὰ ὄπλα καὶ οἱ πολέμιοι αἰσθάνονται καὶ ἐπαιέουσιν, the future indicative for the optative in conditions (*vid.* § 27).

In the use of *picturesque*, dramatic particles, *e.g.*, τοι, δὴ, γε, ἄρα, &c. (*vid.* § 42).

The main characteristics, then, of Greek prose language are simplicity and straightforwardness; richness of expression, especially in verbs and compound words; a love of connection; and lastly, vividness. In the instances that follow, these general principles are exemplified under their more special heads.

§ 10. NOTICEABLE USAGES.

The Article.

As pronoun—

τῷ, wherefore.

τὸν καὶ τὸν, so and so.

τὸ καὶ τὸ, such and such a thing.

τῇ μὲν . . . τῇ δέ, on the one side . . . the other.

τὸ ἦδε, the word “this.”

τὸ οὐκ ἔχω εἰπεῖν, the phrase “I can’t say.”

With numerals—

τὰ δώδεκά ἐστι δις ἑξ, twice 6 are 12.

εἰς τοὺς διακοσίους ἀπέθανον, 200 were killed.

τῶν πέντε μερῶν τὰ δύο, two-fifths.

τὰ δύο μέρη, two-thirds.

With adverbs—

οἱ νῦν ἄνθρωποι, men of our day.

τὸ ἔξωθεν πάθος, external influence.

ὁ μεταξὺ τόπος, the intervening space.

τὰ ἐφεξῆς, the sequel.

οἱ πλησίον } neighbours.
οἱ πέλας }

τὸ πρῶτον, firstly.

τὸ δεύτερον, secondly.

τὸ τελευταῖον } lastly.
τὸ τέλος

τὸ πάλαι
τὸ πρὸ τοῦ } formerly.
τὸ πρὶν
τὸ πρότερον }

τὸ νῦν } now.
ἐν τῷ παρόντι }

τὸ ἔπειτα { in the future,
τὸ λοιπὸν { moreover.

τὸ κατ' ἀρχὰς, initially.

τὸ πολλὰ } to a great de-
τὸ πλείστα } gree, for the
 } most part.

τοῦλάχιστον, in the least.

(πάν, αὐτὸ), τοῦναντίον (ab-
solutely) on the contrary

τὰλλα, in other respects.
ἀμφοτέρα, in both respects.

τὴν εὐθείαν (sc. ὁδὸν),
straight.

τὴν ταχίστην, the shortest
way.

— τὸ λεγόμενον — as the
saying goes.

— τὸ δεινότατον — a most
monstrous thing.

τὸ μέγιστον, the main point.

τὸ Σόλωνος, as Solon used to
say.

τὰ τῆς πόλεως, the state in-
terests; politics.

τὰ ἐμαντοῦ, my interests,
property.

τὰ Κλέωνος φρονεῖν, to hold
Cleon's views; to be a
partisan of Cleon.

τὸ κράτιστον τῆς στρατιᾶς,
the flower of the army.

With the infinitive.

τὸ τοῖς νομοῖς πείθεσθαι,
obedience to the laws.

τὸ τῶν ἑαυτοῦ ἀμελεῖν (*vid.*
§ 36, on Thucydides), care-
lessness of one's own in-
terests.

τὸ ἐπ' ἐκείνῳ εἶναι, as far as
he is concerned.

ἐπὶ τῷ μὴ ἀποθανεῖν, on con-
dition that they were not
put to death.

With participles and ad-
jectives.

ὁ ἀδικῶν, a malefactor.

ὁ ἔχων } a man of
οἱ εὐποροῦντες } means, rich.

ὁ τυχὼν, a chance comer.

τῶν ἀτυχούντων τις, many
an unfortunate man.

τὰ διαφέροντα, the difference,
the decisive consideration.

τὸ ἀληθές, truth.	τὰ ὄντα, reality.
τὸ ἀθυμεν (τῆς γνώμης), despondency.	τὰ Μηδικὰ, the Persian wars;
τὸ ξυγγενές, relationship.	τὰ πολεμικὰ, military matters.
τὸ φιλόπολι, patriotism.	τὰ πεπολιτευμένα, political acts, policy.
τὸ Ἑλληνικὸν, the Grecian world.	τὰ κατερραθυμημένα, the losses the State has incurred by its lethargy.
τὸ ἵππικόν, the cavalry.	

§ 11. PRONOUNS.

κατ' ἐμὴν δόξαν, in my opinion.	γινώσκωμεν τοῖς οἷοις ἡμῖν χαλεπὴν οὖσαν τὴν δημοκρατίαν, we are aware that to people like ourselves a democracy is unwelcome.
ἢ ἐμὴ τυχὴ τοῦ κακοδαίμονος, my bad luck.	ἔστιν οὕστινας τεθαύμακας ἐπὶ σοφίᾳ, you have admired some for their wisdom.
ἄλλην ἡντινοῦν τέχνην μαθήσομαι, I will study any other art you wish.	καὶ ὅς (sc. ἔφη), then he said.
χρήματα ἔλαβε θαυμαστὰ ὅσα, he captured a remarkable amount of property.	ἦ δ' ὅς, said he.
ἦν περὶ αὐτόν ὄχλος ὑπερφυῆς ὅσος, a huge crowd surrounded him.	δοκεῖς τι λέγειν, there is something in what you say.
χαλεπὸν ἦρον καὶ οἷω γε ἐμοὶ παντάπασιν ἀπορον, you have asked a hard question, one which a person like myself can find absolutely no answer for.	ἀναισθησις τις, a sort of insensibility.
	ὅποιος τιςοῦν, any sort of person you like.
	ὥς οἷόν τε μάλιστα, as much as possible.

§ 12. ADJECTIVES.

Adjectives as substantives. ἔμεινε τριάκοντα τὰς πάσας
 ἡ δεξιά, ἀριστερά (sc. χεῖρ), ἡμέρας, he remained thirty
 the right, left hand. days in all.

ἡ ἐναντία (ψῆφος), the con- πολὺς often represents a
 trary vote. more *special* epithet (cf.
multus, e.g.).

ἡ σύντομος (ὁδός), the short-
 est way.

πολλὴ λεία, rich booty.

ἡ ἀνδρος } (χώρα), a desert.
 ἡ ἔρημος }
 ἡ παράλιος (χώρα), the sea-
 shore, littoral.

πολλὴ ὁδός, long distance.

πολλὴ ἔλπις, lively hope.

οἱ πολλοὶ (πλείστοι) ἄνθρω-
 ποι, most men.

Predicative.

Περικλῆς ἐστρατήγει τρίτος
 αὐτὸς, was appointed
 general, with two col-
 leagues.

Also—

οἱ πολλοὶ, the populace.

οἱ ὀλίγοι, the aristocrats,
 optimates.

ἀκροῖς τοῖς ποσὶν, on tiptoe.

Comparison—

ἐθελοντῆς, ἄσμενος, ἐκὼν,
 ἐκούσιος ἐποίησεν, he did
 it gladly.

ἰδιώτερος, in the highest
 degree peculiar.

δευτεραῖος ἦλθεν, he came on
 the second day.

ἱατρικώτατος, a most skilful
 doctor.

τριταῖος, . . . on the third
 day.

ἐν τοῖς (sc. καταθεμένοις)
 πρῶτοι Ἀθηναῖοι τὸν
 σίδηρον κάτεθεντο, the A.
 were the first to give up
 wearing weapons.

σκοταῖος } . . . in the twi-
 ἐσπέριος } light, the even-
 ing.

ὀρθριος } . . . in the morn-
 ἑωθινὸς } ing.

πλείστον νοῦν ἔχειν, to pos-
 sess great common-sense.

δεινότερα πάντων πραγμάτων εἵργασθε, your conduct could not have been more monstrous.

θαρραλεώτεροι εἰσιν ἑαυτῶν,

they surpass themselves in courage.

τότε δεινότετος σαντοῦησθα, on that occasion you surpassed yourself in diplomacy.

§ 13. CASES.

τί γενήσεται ἡ πόλις, what will become of the State.

θανάτου δίκην φεύγειν, to be the defendant in a capital charge.

Ὀλύμπια νικᾶν, to be a victor at the Olympic games.

ψήφισμα νικᾶν, to get one's proposal carried.

οὐκ ἔχω ὅτι σοι χρῶμαι, I don't know what to do with you.

οὕτω διακείμεθα τὰς γνώμας, the opinions we hold are these.

ποιεῖν τὰ νομιζόμενα τινι, to perform the last rites for a man.

συνεχῶς ἤδη τρίτον ἔτος τουτὶ στρατηγεί, he has been general for more than two years consecutively.

φιλικῶς, ἐννοικῶς ἔχειν (προσφέρεσθαι διακείσθαι)

τινι, to be kindly disposed towards a man.

πλέον ἐστὶ μοι (οὐδέν), I have (no) advantage.

ἐλαττον ἔχειν, to be at a disadvantage.

ἅμα ἡλίῳ ἀνίσχοντι, at sunrise.

ἀτελεῖ τῇ νίκῃ ἀπήρσαν, they retired without making the victory a decisive one.

ἐκεῖ τῆς ἡπείρου, at that spot on the mainland.

τοὺς πόρρω ἀεὶ φιλοσοφίας ἐλαύνοντας, those who dip deep into philosophy.

εἰς τοῦτο (τοσοῦτον) ἐλθεῖν (ἀφικνεῖσθαι, προελθεῖν) ὑβρεως, ὑπερηφανίας, to become so insolent . . .

λόγου μείζων, indescribable.

§ 14. PREPOSITIONS.

οἱ ἀμφί τινα, a man's personal attendants, body-guard, staff, suite.	δί' ὄχλον εἶναί τινι, to be troublesome.
ἀμφί τι εἶναι, ἔχειν, διατρίβειν, to be employed on a matter.	ἐκ τῆς ψυχῆς ἀσπάζεσθαι, to give a hearty welcome to.
εὐδαιμονεῖν ἀντὶ τῶν πονῶν, to be happy after being miserable.	ἐκ τῶν βασάνων τάληθῃ λέγειν, to speak the truth as the result of torture.
ἀφ' ἵππων μάχεσθαι, to fight on horseback.	ἐν οὐδενὶ λόγῳ τίθεσθαι τι, to consider a thing of no moment.
οὐκ ἔστιν ἀπὸ τοῦ πράγματος, it is not irrelevant.	τὰ λοιπὰ ἐν ὑμῖν αὐτοῖς ἐστι, everything else depends upon yourselves.
ἀπὸ τοῦ αὐτομάτου, spontaneously.	τὰ ἐπ' ἐμοὶ τὸ κατ' ἐμαυτὸν } as far as I am concerned.
διὰ τρίτης ἡμέρας, every third day.	οἱ ἐπ' ἐμοῦ οἱ καθ' ἡμᾶς } my contem- poraries.
διὰ ὀργῆς ἔχειν τινα, to be angry with some one.	

§ 15. VERBS—ACTIVE, PASSIVE, AND MIDDLE.

The only really passive forms of a Greek verb are the aorists in *-ην* and *-θην* (with their futures in *ησομαι* and *θήσομαι*). The middle forms are, except the aorists, and commonly the futures, passive as well as middle in meaning. Many passive verbs (*i.e.*, which have aorists in *ην* and *θην*) must, consequently, be translated as middle, or by an intransitive verb; *e.g.*—

ἀθροίζεσθαι, to collect together (intrans.).	ψέυδεσθαι σφάλλεσθαι	} to be deceived.
στρέφεσθαι, ἀποστρέφεσθαι, μεταστρέφεσθαι, to turn away, round.	κοιμᾶσθαι, to lie down to rest.	
διασπείρεσθαι, to scatter.	ἡδεσθαι τέρπεσθαι	} to rejoice, be glad.
πορεύεσθαι, to set oneself in motion, march.	φοβεῖσθαι	
ὀρμᾶσθαι, to start.	(ἐκ)-καταπλήτ- τεσθαι	} to fear, be terrified at.
συνεθίζεσθαι, to get accustomed to.	ὀργίζεσθαι	
πλανᾶσθαι, to wander.	θυμοῦσθαι	} to be angry.
κινεῖσθαι } to move.	φαίνεσθαι, to show oneself.	
φέρεισθαι }		

§ 16. MIDDLE.

In the middle voice the meaning of the active is modified in various ways, which can hardly be systematised. The middle voice is used—

(α) Where the action refers to *self* in some way or another ;

(β) Causatively or reciprocally ;

(γ) Of mental rather than physical action.

Some middle verbs (*i.e.*, with middle aorist) admit of the same translation as those in § 15, *e.g.*—

ἀπέχεσθαι, to keep oneself from, refrain.	ὀπλίζεσθαι, to arm oneself
φυλάττεσθαι, to be on one's guard.	(ὥπλίσθη and ὥπλισά- μην).

ὀρμίζεσθαι, to lie at anchor (ὀρμίσθην and ὀρμισά- μην).	γυμνάζομαι, I practise, ἐγυμ- νάσθην and ἐγυμνασάμην.
ἀνάγομαι, to put to sea (ἀνήχθην and ἀνηγαγό- μην).	παύομαι, I cease, ἐπαύσθην and ἐπανασάμην.
	μαλακίζομαι, I became effeminate, ἐμαλακίσθην and ἐμαλακισάμην.

§ 17. DEPONENTS.

Several verbs in passive form, with no corresponding active, the so-called deponent verbs, must be represented in English by active verbs, *e.g.*—

(α) With middle aorist (always or, at any rate, most commonly)—

ἀέομαι, heal.	νεανιέομαι, behave youth- fully.
ἀναίνομαι, deny.	
ἀκροάομαι, listen.	παραμυθέομαι, comfort.
ἄλλομαι, leap.	παρρησιάζομαι, speak freely.
ἀράομαι, curse.	στοχάζομαι, aim at.
ἀσπάζομαι, greet.	φείδομαι, spare.
παρακλένομαι, cheer.	τεκμαίρομαι, infer.
εὐχομαι, pray.	χαρίζομαι, do a favour to.
ἡγέομαι, lead.	φθέγγομαι, speak.
ἰσχυρίζομαι, arrest.	γίγνομαι, become.
θεάομαι, view.	μέμφομαι, blame.
μάχομαι, fight.	ὀλοφύρομαι, lament.
μηχανάομαι, devise.	ἀπολογέομαι, defend oneself.
ὀρχέομαι, dance.	κοινολογέομαι, take counsel about.

(β) With passive aorist (always, or most usually)—

ἀλάομαι, wander.	διαλέγομαι, converse.
ἄχθομαι, be vexed.	δέομαι, need, ask.
βούλομαι, wish.	ἀπονοέομαι, despair.

διανοόμαι, intend.	ἔραμαι, love.
δύναμαι, be able.	ἐνλαβέομαι, take care.
ἐναντιόμαι, oppose.	μαίνομαι, be mad.
ἐνθυμέομαι, consider, perceive.	οἶομαι, think.
προθυμέομαι, desire keenly.	σέβομαι, reverence.
ἐπίσταμαι, know.	φιλοτιμέομαι, be ambitious.

Some perfects are both active and passive, *e.g.*—

ἠγώνισθαι, ἠτίασθαι, βεβίασθαι, εἰργάσθαι, ἑσκέφθαι, ἠγῆσθαι, κεκτῆσθαι, κατακεχρησθαι, κεχαρίσθαι, ἑωνῆσθαι, ἀπολελογῆσθαι, συλλελογῆσθαι, ἀπονενοῆσθαι.

§ 18. TENSES.

Greek tenses distinguish—

- (a) The time of an action—past, present, or future.
- (β) The kind of action—*i.e.*, continued, finished, or mere action; or indefinite—*i.e.*, as a simple occurrence, without any limitation of continuance or completion.

Thus tenses in the indicative may be ideally given thus—

	Mere Action.	Continued Action.	Completed Action.
Present Time	λύω I loose	λύω I am loosing	λέλυκα I have loosed
Past Time	ἔλυσα I loosed	ἔλυνον I was loosing	ἐλελύκειν I had loosed
Future Time	λύσω I shall loose	λύσω I shall be loosing	λελυκὼς ἔσομαι I shall have loosed

Thus we see that the imperfect and aorist both express actions as having happened in past time, but the aorist denotes simple occurrence, without regard to its duration, the imperfect, that the action was continued or repeated. The aorist has often been called momentary (or isolated), and may be represented by a dot (.), the imperfect by a line (—). One distinctive use of the aorist is the *ingressive*, i.e., to denote the entering on a certain state. Below are given several verbs which show the contrast between the aorist use and present use, the former being in most of the instances ingressive.

πλουτεῖν, to be rich.

εἶχειν, to have.

φεύγειν, to flee.

φοβεῖσθαι, to fear.

νοσεῖν, to be ill.

ἄρχειν, to rule.

θαρσεῖν, to be brave.

φαίνεσθαι, to appear.

βασιλεύειν, to be king.

γελάειν, to laugh.

πλουτῆσαι, to become rich.

σχεῖν, to get.

φυγεῖν, escape.

φοβηθῆναι, δεῖσαι, to be seized with panic.

νοσῆσαι, to fall ill.

ἄρξαι, to get office.

θαρσῆσαι, to get courage.

φανῆναι, to be proved to be . . .

βασιλεῦσαι, to become king.

γέλασαι, to burst out laughing.

NOTE 1.—An aorist need not necessarily be ingressive—e.g., ἐβασίλευσε, he reigned, i.e., the whole reign is looked at as a mere past event.

So—

ἐδάκρυσε, he wept.

ἐθάρσησε, he was courageous.

ἐγέλασα, I laughed.

NOTE 2.—The aorist often is equal to an English perfect—e.g., πολλάκις ἐθάύμασα, I have often wandered.

§ 19. PRESENT AND IMPERFECT.

The present and imperfect are often used of an attempted action; *e.g.*—

δίδωμι, I offer.	ἔπειθον, I tried to persuade
εἰκνούμην, I wished to buy,	(ἔπεισα, I persuaded).
I bid.	

Some presents are equivalent to an English perfect.

νικῶ, I have conquered, I am	ἤκω, I have come, am here.
a victor.	οἴχομαι, I have gone, I am
ἄδικῶ, I have done wrong.	off.

§ 20. THE INFINITIVE.

The infinitive substantivised.

τὸ τῶν ἑαυτοῦ ἀμελεῖν,	neglect of one's own interests.
τὸ τοῖς νόμοις πείθεσθαι,	obedience to the laws.
δεῖ ἐπιμελεῖσθαι τοῦ ἀγαθὸν	we should strive after virtue.
ἄνδρα εἶναι,	
Ἀγισίλαος οὐχ οὕτως ἐπὶ τῷ	Agesilaus prided himself less
ἄλλων βασιλέναι ἢ ἐπὶ	on his kingdom over others
τῷ ἑαυτοῦ ἀρχειν ἐμεγα-	than on his mastery of
λύνετο,	self.

With gen. of purpose; more usually with ἔνεκα.

σκοποῦς καθίσταμεν τοῦ μὴ	we place stops to prevent
διαφεύγειν τὸν λαγὼν ἐκ	the hare escaping from the
τῶν δικτύων,	net.

With adjectives—δεινὸς (λέγειν), χαλεπὸς (προσπολεμεῖν), ἄξιος, δίκαιος, ἐπιτήδειος, ἀναγκαῖος, ἀξιοθαύμαστος, ἐπικαίριος, ἐπίδοξος, &c.—often to represent an English passive.

In *exclamatio indignantis*.

τῆς τύχης τὸ ἐμὲ νῦν κλη- bad luck! to think that I
θέντα δεῦρο τυχεῖν, should be summoned here.

§ 21. INFINITIVAL CONSTRUCTIONS.

Several verbs take the acc. and inf. and the participle ;
e.g.—

ὁρᾶν, περιορᾶν, ἀκούειν, αἰσθάνεσθαι, πυνθάνεσθαι,
μανθάνειν, γιγνώσκειν, ἐπίστασθαι, εἶδέναι, συνειδέναι,
ἀγνοεῖν, μεμνήσθαι, ἐπιλανθάνεσθαι, ἐνρίσκειν, κατα-
λαμβάνειν, δεικνύναι, δηλοῦν, ἐξελέγχειν, ἀγγέλλειν,
ὁμολογεῖν, ἄρχειν, παύεσθαι, χαίρειν, ἀγαπᾶν, δυσ-
χερῶς ἔχειν, μεταμέλει τινι, αἰδεῖσθαι, &c.

If the verb refers to an action stated as already having taken place, the participial construction is used. If the action depends for its completion on the verb, or is amplified or limited by the dependent verb, the accusative and infinitive occurs. Thus *ποιεῖν*, in the sense of “depict,” “represent” (of writers), takes the participle ; *γιγνώσκειν*, “determine,” “consider,” the infinitive. So *αἰσχύ-νεσθαι*, *αἰδεῖσθαι* take infinitive of actions left incomplete for shame, *ἀκούειν*, *πυνθάνεσθαι* if the news depends on another’s information ; so—

φαίνομαι ὄν, I evidently am. *φαίνομαι εἶναι*, I appear to be.

An *expegetive infinitive*, *i.e.*, the dative of the verbal noun, occurs frequently ; *e.g.*—

δίδωμι πίνειν, I give to drink.
ἔχω εἰπεῖν, I have this to say.
παρέχω ἐμανθόν τέμνειν, I
submit to an operation.

Of., *δίδωμι ἐνοικεῖν*, ἐκ-
θεῖναι ; *παρατιθημι*, αἰτέω,
λαμβάνω, δέχομαι, κατα-
λείπω. ✓

Adverbial infinitives—

ὀλίγου δεῖν, almost.	ἐμοὶ δοκεῖν, in my opinion.
κατὰ τοῦτο εἶναι, in this connection.	τὸ ἐπ' ἐκείνῳ εἶναι, as far as he is concerned.

The *negative* μὴ accompanies the infinitive.

Note that with verbs of hindering, denying, doubting, fearing (if used with infinitive), μὴ must be used; and if the main verb is negatived, μὴ οὐ; *e.g.*—

ἀπαγορεύω σε μὴ ποιεῖν τοῦτο.
οὐκ ἀπαγορεύω σε μὴ οὐ ποιεῖν τοῦτο.

Such verbs are—

ἀπειπεῖν, forbid.	λὺν τινα μὴ ἀδικεῖν, I
ἀπογινώσκειν, give up.	acquit a man of blame).
ἀποψηφίζεσθαι, ἀποδοκεῖν	κωλύειν, ἐμποδὼν εἶναι, κατε-
τινα, reject.	χειν, hinder.
ἀπεθίζειν, make unaccus-	φυλάττεσθαι, εὐλαβεῖσθαι,
tomed.	guard against.
ἀντιλέγειν, ἀντειπεῖν, contra-	φοβεῖσθαι, δεδιέναι, fear.
dict.	ἀμφισβητεῖν, ἀμφιγνοεῖν,
ἀπολύειν, release (<i>e.g.</i> , ἀπο-	ἀπιστεῖν, doubt.

A similar usage is adopted with οὐ δύναμαι, οὐχ οἶος τέ εἰμι, οὐ συγχωρεῖ, οὐχ ὅσιον ἐστι, δεινὸν, αἰσχροὺν ἐστι, αἰσχύνομαι, αἰσχύνῃ ἐστὶ; *e.g.*—

οὐχ οἶος τὲ εἰμι μὴ οὐκ ἐπαινεῖν, I cannot but praise.

§ 22. THE PARTICIPLE.

Participles are of the nature of adjectives; they express *time* relatively to the main verb; *e.g.*, ταῦτα ἀναστὰς εἶπεν, he got up and said this.

1. The participle substantivised, always with the article—

ὁ κεκτημένος, the possessor.	οὐκ ἔστιν ὁ τολμήσων περὶ
ὁ ἀδικῶν, the criminal.	σπονδῶν λέγειν, there is no
τῶν Ἀθηναίων οἱ βουλόμενοι,	one who dare talk of peace.
any Athenian who wishes.	τὴν εὐτυχίαν ἐπιστήμη ἔστιν
ἐπεμψε τοὺς νουθετοῦντας, he	ἢ παρέχουσα, it is know-
sent people to warn . . .	ledge that gives happiness.

2. The participle attributively—

ὁ ἱερὸς καλούμενος πόλεμος, Ἀριστείδης ὁ δίκαιος ἐπονο-
μαζόμενος, Ξέρξης ὁ ἐφ' Ἑλλάδα στρατεύσας.

3. The participle predicatively—

δήσας ἔχω τινα, I have	νοντες; cf. διαγίγνομαι,
bound.	δίαγω, "continue."
ἔλαθεν ἐμέ ἀπίων, I was not	καρτερήσομεν ὑπὸ σοῦ ἐνερ-
aware of his going.	γετούμενοι, "endure."
ἔτυχεν ἄρχων, he happened	οὐκ ἀνεχομαι ἀκούων, "I
to be in office (= very	can't bear to hear."
little more than ἦρχεν).	ἔφθην αὐτὸν λαβὼν, I anti-
οἱ παῖδες διατελοῦσι μανθά-	cipated him in taking.

εἶ ποιεῖς } ἀναμνήσας με	{ you did right, you did wrong,	{ (thank you for)	{ in remind- ing me.
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ἀγαπῶσι τιμώμενοι, they are	ἀρκῶ φυλάττων, I am suffi-
content . . .	cient protection.

So also, μετάμελομαι, ἄρχω (ἄρχομαι) παύομαι, φαίνομαι, αἰσχύνομαι, &c.

The object varies its case with the verb—

ᾗσθητο Κῦρον πεπτώκοτα.	ὅποτε τις αἰσθόιτο κάμνων.
χαίρω σοι εἰπόντι.	σύννοια ἐμαυτῷ σόφος ὢν.
ἤκουσα αὐτοῦ λέγοντος.	ἐμαυτῷ συνήδειν οὐδὲν ἐπισ-
οὐκ ἀνέχομαι τῶν οἰκείων	ταμένῳ.
ἀμελουμένων.	

Note as idiomatic predicative uses—

ἤκω ἔχων (ἄγων, φέρων) τι, “with.”	τὶ παθὼν ἀπαγορεύεις τοῦτο, “what has happened to make you forbid this?”
τελευτῶν, “at last.”	
ἀρχόμενος, “at first.”	ἔξῃλθεν ὡς κωλύσων, “he came out to hinder.”
τὶ δῆτα διατρίβεις ἔχων; Plat., “why do you keep shilly-shallying?”	ἀτε νεανιεύομενος ἐπείθετο, “being young, he yielded.”
τὶ μαθὼν μέμφη μοι, “what induces you to blame me?”	

Accusative absolute, of *impersonal* verbs—

ἔξδὼν, καθήκον, δίκαιον ὄν, παρὼν, ὡς ἐμοὶ δοκοῦν, δέδν, μετάμελον, δόξαν. προσταχθὲν, γεγραμμένον, δεδογμένον, προσταγαγμένον.	
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§ 23. NEGATIVES.

οὐ, οὐδεὶς, οὐδὲ, οὔτε, &c., negative simple assertions or questions. Thus they occur always in the apodosis of conditional sentences, and with the participle or infinitive when representing the indicative. οὐ is closely combined with some words; *e.g.*—

οὐ φημι, “deny”; οὐκ ἔάω, “refuse”; οὐ νομίζω, “doubt”; οὐ φαίνεται, “improbable”; *cf.* οὐχ ἥκιστα, “above all”; οὐ πολλοὶ, “few.”

μή, μηδεὶς, &c., are used where there is any idea of *wish, prohibition, condition, conception, purpose*; they occur with the infinitive except after *verba loquendi et cogitandi*; also where there is any idea of *class* implied.

Examples—

τὰ μὴ καλὰ, “anything which is base.”	ἄρ' οὐ = <i>nonne</i> . ἄρα μὴ = <i>num</i> .
τὰ οὐ καλὰ, “the specific known things which are base.”	ἀγγελῶ ὑμῖν ἃ μὴ ἴστε, I will tell you whatever news you do not know.
οἱ μὴ πιστεύοντες, si qui non credunt.	ἀγγελῶ ὑμῖν [ταῦτα] ἃ οὐκ ἴστε, I will tell you the piece of news you do not know.
οἱ οὐ πιστεύοντες, ei qui non credunt.	

§ 24. MOODS.

The *indicative* is used when the speaker makes a statement or asks a question, simply, and without any qualification, regarding himself as responsible for the reality of his statement or question.

The *subjunctive* refers to the future; it is used if the speaker considers there is any limitation or modification affecting his assertion.

The *optative* usually refers to the future; it is used very similarly to the subjunctive, of conceptions and thoughts, but it is less vivid, more vague, than the subjunctive.

The *particle* ἄν points to a supposition either stated in the sentence, or to be supplied from the context: it is used (*α*) in apodosis with indicative (historic), optative, infinitive, and participles; (*β*) with particles, conjunctions, or relatives, when it is always followed by the subjunctive; e.g., ὅς, πρὶν, ὅτε, ἐπειδὴ, ἕως, &c. = “whenever,” whoever, &c.

§ 25. ORATIO OBLIQUA.

After verbs of saying, thinking, &c., the indirect statement is expressed by—

1. The infinitive.
2. ὅτι or ὥς with indicative or optative.
3. Participle.

ἡγοῦμαι, οἶμαι, νόμιζω, ἐλπίζω, δοκῶ ("expect" and "seem"), φαίνομαι always should be followed by infinitive, so φημί; whilst λέγω takes either infin. or ὅτι.

εἰπεῖν, ἀγγέλλειν, take ὅτι or ὥς and finite verb. So sometimes λέγειν and γινώσκειν.

The future infinitive (sometimes an aorist) follows ἐλπίζω, προσδοκῶ, ὑπισχνοῦμαι, ὁμνυμι, ὁμολογῶ.

The participle occurs usually after ὁρῶ, αἰσθάνομαι, ἀκούω, πυνθάνομαι, μαθάνω, ἐπίσταμαι, μέμνημαι, ἐπιλανθάνομαι, γινώσκω. When such verbs "are used of intellectual perception they take ὅτι or ὥς with finite verb, whilst they take the participle when used of either actual or intellectual perception"¹ (*vid.* § 21).

The infinitive is the most common construction for *oratio obliqua*; Greek authors were particularly fond of it, and their speech, as is simple and natural, often reverts to an infinitive construction although ὅτι or ὥς were used at the outset. This reversion to the infinitive may be taken as a *Rule*.

CLAUSES WITH ὅτι OR ὥς.

Type sentences—

νικήσομεν τοὺς Κορινθίους.

¹ Gildersleeve.

= In indirect statement—

1. After primary verb—

λέγουσιν ὅτι νικῆσουσι τοὺς Κορινθίους.

2. After historic verb—

ἔλεγον ὅτι (a) νικῆσοιεν τοὺς Κορινθίους.

(b) νικῆσουσι τοὺς Κορινθίους.

For the vivid, graphic retention of the mood and tense of *oratio recta*, *vid.* § 9.

So—

αὐτοὶ ἀγαθοὶ ἄνδρες ἔσμεν.

ἔλεγον ὅτι (a) αὐτοὶ ἀγαθοὶ ἄνδρες εἶεν.

(b) αὐτοὶ ἀγαθοὶ ἄνδρες εἰσιν.

Note 1. No *subjunctive* arises in Greek from *oratio obliqua*.

„ 2. The person is always changed.

„ 3. The tense is never changed.

§ 26. SUBORDINATE CLAUSES.

Indirect questions.

Strictly speaking, the pronominal words—*τίς*, *ποῖος*, *πόσος*, *ποῦ*, &c.—become in indirect speech *ὅστις*, *ὁπόσος*, &c., but the direct forms are found just as frequently.

After primary verbs, the verb of the subordinate clause remains unchanged.

After historic, the optative is used, or the mood of the *recta* retained.

Types—

τί ποιεῖς ; ἤρετο ὅτι or τι.	(a) ποιεῖ (b) ποιούη.
τί ποιήσεις ; ,,	(a) ποιήσει (b) ποιήσοι.
τί πεποίηκας ; ,,	(a) πεποίηκε (b) πεποίηκως εἶη.
τί ἐποίεις ; ,,	ἐποίει.
τί ἐπεποίηκεις ; ,,	ἐπεποίηκει.
τί ἐποίησας ,,	(a) ἐποίησε (b) ποιήσαι.

Deliberative questions—*e.g.*, τί εἶπω, “what am I to say?”—when in indirect speech, usually retain the subj. after both primary and historic tenses, but after historic they may become optative; *e.g.*, ἀπορώ τί(ὅτι)εἶπω.

ἠπόρει τί(ὅτι)εἶπῃ.

τί(ὅτι)ειποι.

NOTE.—βούλει and βούλεσθε are often used parenthetically, as it were, with deliberative questions—τί βούλεσθε ποιῶ; βούλει τὸ ὅλον πράγμα ἀφῶμεν;

Indirect wishes, commands, &c., are put into the infinitive (negative μή) with such words as κελεύειν, εἰπεῖν (tell), ἀξιοῦν, παρακελεύεσθαι (encourage), ἐθέλειν, δεῖσθαι, &c.

ἠξίωσεν αὐτοὺς ἐκ τῆς χώρας he commanded them to leave
ἀπιέναι, the country.

After verbs of feeling, &c.—*e.g.*, θαυμάζειν, ἀγαπᾶν, ἀγανακτεῖν, χαλεπῶς φέρειν, δεινὸν ποιῆσθαι, and the corresponding impersonal expressions θαύμαστον, δεινόν, αἰσχροὺν ἐστὶ—the sentence containing the object or subject takes the form of a conditional sentence with εἰ.

θαυμάζω εἰ οὕτω δι' ὀργῆς I am surprised you are so
ἐμὲ ἔχεις, angry with me.

Long speeches in *oratio obliqua* are rare in Greek.

Greek is too vivid and graphic to ever tolerate the long-drawn symmetry of a Livian *oratio obliqua*. For some instances of *oratio obliqua* *vid.* Xen. *An.* vii. 313; Xen. *Cyr.* viii. 1, 10, 11; Thuc. vi. 49; Plat. *Symp.* 189, *Rep.* 614 B; Andoc. *Myst.* 38.

§ 27. CONDITIONAL SENTENCES.

Conditional sentences are divided into—

A. Special suppositions, referring to some definite act or acts; *e.g.*, *si veniet bene se res habebit*.

B. General suppositions, referring to any act which may happen, or have happened, any number of times, ἀλλ' εἰ τι μὴ φέρομεν ὥτρυνεν φέρειν.

These two kinds subdivide according to the TIME of the subordinate clause.

A.—Special Suppositions.

I. PRESENT AND PAST CONDITIONS.	FUTURE CONDITIONS.				
<p>(a) εἰ ἔρχεται (ἦει, ἦλθε, ἐλήλυθε, ἐληλύθει) καλῶς ἔχει, condition merely stated.</p> <p>(b) εἰ ἦει καλῶς ἂν ἔιχε = i. "if he had been coming" (<i>i.e.</i> continued action in past time), or ii. "if he came (but he won't)," action in present; momentary.</p> <p>(c) εἰ ἦλθε καλῶς ἂν ἔσχε, si venisset bene se res habuisset.</p>	<table border="0"> <tr> <th data-bbox="518 880 621 910">1. Vivid.</th><th data-bbox="735 880 890 910">2. Less Vivid.</th></tr> <tr> <td data-bbox="435 910 709 1186"> <p>(a) εἰ εἴσι καλῶς ἔξει, very vivid, rather rare.</p> <p>(b) εἰ ἂν ἔλθω καλῶς ἔξει, si venero bene se res habebit.</p> <p>(c) εἰ ἂν ἔλθω καλῶς πεπράξεται, si venero bene se res habuerit.</p> </td><td data-bbox="735 910 896 1041"> <p>εἰ ἴοι καλῶς ἂν ἔχοι, si veniat bene se res habeat.</p> </td></tr> </table>	1. Vivid.	2. Less Vivid.	<p>(a) εἰ εἴσι καλῶς ἔξει, very vivid, rather rare.</p> <p>(b) εἰ ἂν ἔλθω καλῶς ἔξει, si venero bene se res habebit.</p> <p>(c) εἰ ἂν ἔλθω καλῶς πεπράξεται, si venero bene se res habuerit.</p>	<p>εἰ ἴοι καλῶς ἂν ἔχοι, si veniat bene se res habeat.</p>
1. Vivid.	2. Less Vivid.				
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B.—General Suppositions.

1. PRESENT OR INDEFINITE.

ἦν ἐγγὺς ἔλθῃ θάνατος οὐδεὶς
 βούλεται θνήσκειν; cf.
 Cat. *ferrum si exerceas*
conteritur.

2. TIME PAST.

ἀλλ' εἴ τι μὴ φέρομεν ὥτρυν-
 νεν φέρειν, "but if (as
 often as) we brought him
 nothing he urged us to
 bring something."

So-called *irregular* or *mixed conditions* arise in Greek chiefly from a desire for vividness, and because the mind often changes its point of view, becoming less dogmatic as it nears the apodosis; the fact, too, that originally the subjunctive and optative moods were very closely connected has also prevented the complete systematisation wished by grammarians.

§ 28. CONDITIONS IN ORATIO OBLIQUA.

Distinguish *strict* and *vivid* sequence in dealing with historic tenses.

Types :—

Primary—

φημί, οἶμαι	{	Pres. εἰ ἔρχεται	καλῶς ἔχειν.
		Past εἰ { ἦεν ἦλθε	καλῶς ἔχειν. καλῶς σχεῖν.
	{	Fut. (a) εἰ εἶσι	καλῶς ἔξείν.
		(b) εἰ ἂν ἔλθῃ	καλῶς ἔξείν.
		(c) εἰ ἴοι	καλῶς ἂν ἔχειν.

Historic (strict)—

	<i>Pres.</i>	εἰ ἴοι	καλῶς ἔχειν.
ἔφμν	<i>Past</i>	εἰ ἥει	καλῶς ἔχειν.
ῥμην		ἥλθε	καλῶς σχέιν.
	<i>Fut.</i>	(a) εἰ ἐλεύσοιτο	καλῶς ἔξειν.
		(b) εἰ ἴοι	καλῶς ἔξειν.
		ἔλθοι	
		(c) εἰ ἴοι	καλῶς ἄν ἔχειν.
		ἔλθοι	καλῶς ἄν σχέιν.

The protasis may be taken as a type of almost any adverbial sub-oblique clause by placing ἐπειδὴ, πρὶν, ἕως, ὅτε, ὅταν, &c.. for εἰ ὕαν.

Oblique imperatives must be represented by verbals in -τέος and εἶναι, or by κελεύειν, δεῖν, &c., and infinitive, the negative of the recta being kept in the obliqua. In dealing with all *oratio obliqua*—

MAKE THE SENSE CLEAR, and do not be afraid of periphrasis.

§ 29. THE PERIOD, RHYTHM, ORDER OF WORDS.

The Greek rhetoricians, from Isocrates downwards, divided prose discourse into—

λέξις εἰρομένη, the continuous, running style (lit. strung together);

And λέξις ἐν περιόδοις, κατεστραμμένη, the periodic or antithetic style.

Each περίοδος they divided into κῶλα, each κῶλον into κόμματα. The length of a κῶλον being about that of a hexameter, each period must be μέγεθος εὐσύνοπτον, i.e., the sense must be plain directly it is read through. Periods of more than four κῶλα hardly ever

occur. The chief characteristic of a period is its *balance* and *symmetry*.¹ Cf. Dem. *Ol.* II. 3 (4 κῶλα)—

ὁ μὲν γὰρ / ὅσῳ πλείονα ὑπὲρ τὴν ἀξίαν πεποίηκε τὴν αὐτοῦ / τοσούτῳ θαυμαστότερος παρὰ πᾶσι νομίζεται, || ἡμεῖς δ' / ὅσῳ χεῖρον ἢ προσήκε κεχρήσθε τοῖς πράγμασι / τοσούτῳ πλείονα ἀισχύνην ὠφλήκατε. ||

Λέξις ἀγωνιστική, or ordinary oratory, consisted of a judicious combination of the continuous and the periodic style, the artificiality being concealed, and due attention being paid to the order of words, to connection, and to rhythm.

We need not follow out all the intricacies of the rhetoric of the ancients. It will suffice to remember that in the more impressive passages of Greek narrative prose, and almost always in oratorical pieces, symmetry and correspondence of clauses must be observed, clearness must be studied, and to this latter much is contributed by paying attention to rhythm and order of words.

§ 30. RHYTHM AND EMPHASIS IN THE PERIOD.

Rhythm is the symmetrical alternation of emphatic and unemphatic words or clauses; e.g., Thuc. i. 70—

καὶ ἅμα εἴ πέρ τινες καὶ ἄλλοι ἀξιοὶ νόμιζομεν εἶναι τοῖς πέλας ψόγον ἐπενεγκεῖν, ἀλλῶς τε καὶ μεγάλων τῶν διαφερόντων καθεστώτων, περὶ ὧν οὐκ αἰσθάνεσθαι ἡμῖν γε δοκεῖτε, οὐδ' ἐκλογίσασθαι πώποτε πρὸς οἷους ὑμῖν Ἀθηναίους ὄντας καὶ ὅσον ὑμῶν καὶ ὡς πᾶν διαφέροντας ὁ ἀγὼν ἔσται.

¹ The theory of *παρίσῳσις* and *παρομοίωσις* was very carefully elaborated by Antiphon, and the style of his pupil Thucydides was much influenced by it. Cf. § 36.

Cf. too the beginnings and endings of any of Demosthenes' speeches; *e.g.*, *Olynth.* I.; *Phil.* II.

General Hints.

Avoid verse endings.

Avoid tribrachs;¹ *e.g.*, write ἔχειν κακὸν, not κακὸν ἔχειν.

The ends of clauses should often correspond metrically; *e.g.*, *Dem. de Cor.* 264—

πολλὰ τοῖνον ἔτερ' εἰπεῖν | ἔχων περὶ αὐτοῦ
παράλειψω. *Cf. ibid.* § 308.

So *Isocr. Hel.* 17.—καὶ τοῦ μὲν ἐπίπονον καὶ ἐπικίνδυνον τὸν βίον ἐποίησε, τῆς δὲ περιβλεπτον καὶ περιμάχητον τὴν φύσιν κατέστησεν, where almost every syllable corresponds.

Where the sense is impressive, use spondaic words; where the movement is light, use dactylic.

Avoid a sediment of parisyllables, specially dissyllables.

Avoid collocation of open syllables, *i.e.*, use crasis and ν ἐφελκυστικόν.

End each clause with strong, telling words, *e.g.*, verbs.

Aristotle recommends for the beginning—

— ∪ ∪ τοῦτ' ὃ δὲ τὸ πρᾶγμα.

for the ending—

∪ ∪ — πρότερον ἔχειν.
— — — ἔταρ | ἄχθῆσάν |.
— — ∪ πρᾶχθέντᾱ.

¹ In the first nine sections of the speech *de Chersoneso* no tribrach occurs.

§ 31. ORDER OF WORDS.

The order of words in a Greek sentence is NATURAL; emphasis, antithesis, and rhythm play their part, but clearness is never sacrificed to them. Avoid imitating Latin order of words—a common fault. Remember that clearness is everything.

Note 1.—Emphasis places emphatic words out of their natural order, especially by placing them (α) between some qualifying expression, or (β) at the beginning or end of a sentence; *e.g.*—

πασῶν ἀρετῶν ἡγεμὼν ἐστὶν ἡ εὐσέβεια;

ἀκουσίως δὲ ἐκούσιον οὐκ ἔχει πράττεσθαι ποτε λόγον.

—Plat. *Legg.* 693.

Note 2.—Chiasmus occurs occasionally, *e.g.*—

καὶ γὰρ κυνὶ λύκος ἀγρίωτατον ἡμερωτάτῳ.

—Plat. *Soph.* 231.

Note 3.—Relative clauses are very often placed first, the logical antecedent having a demonstrative pronoun with it, *e.g.*, τοῦτο, ταῦτα, to pick up the sense again, as it were. This usage is commonest in rhetorical Greek; it helps to make the sentence clear, and is consequently well worthy of imitation; *e.g.*—

ἂ ξύμπαντες σπουδάξετε . . . ταῦτ' ἥδη ξυμβαίνει.

§ 32. RHETORICAL FIGURES.

Having mentioned as possible alterant agents with regard to order the “rhetorical figures” emphasis, and chiasmus, it is advisable to mention others—not all, it

is true, affecting order, but worthy of notice as being in reality systematic statements of genuine characteristics of the Greek language.

Anaphora.—Repetition has very many varieties, of which the following may serve as typical instances—

εἰςὶ γάρ, εἰσὶν.—Dem. *Ol.* iv. 18.

ἐπὶ παντὸν καλεῖς, ἐπὶ τοὺς νόμους καλεῖς, ἐπὶ τὴν δημοκρατίαν καλεῖς.—Æsch. *Ctes.* 202.

ἐκ παντὸς τρόπου κινδυνεύων τὰ μὲν ὑφ' ὑμῶν, τὰ δὲ μεθ' ὑμῶν, τὰ δὲ δι' ὑμᾶς, τὰ δὲ ὑπὲρ ὑμῶν.—ISOCR. 16, 41.

αὐτὸς ἐμαντὸν ἐβλάψα.

αὐτὸς δι' αὐτοῦ ὤλωλεν.

ἄλλος ἄλλα λέγει; ἄλλος ἄλλοθεν.—κ.τ.λ.

οἶος ὢν οἶων ἔτυχες.

οἶαν λατρείαν ανθ' ὅσου ζήλου τρέφει.

ἔχω οὐκ ἔχομαι.—Aristippus.

ὁ δ' ἀπηγόρευε μὴ λαμβάνειν εἰ δίδωσιν ἀλλὰ μὴ ἀποδίδωσι.—Æsch. *Ctes.* 83.

ἐτελεῖς ἐγὼ δ' ἐτελούμην.—Dem. *de Cor.*

Climax, gradatio—

οὐκ εἶπον μὲν ταῦτα, οὐκ ἔγραψα δὲ, οὐδ' ἔγραψα μὲν, οὐκ ἐπρέσβευσα δέ, οὐδ' ἐπρέσβευσα μὲν, οὐκ ἔπεισα δὲ Θηβαίους ἀλλ' ἀπο τῆς ἀρχῆς διὰ πάντων ἄχρι τῆς τελευτῆς διεξῆλθον.—Dem. *Cor.* 179.

Aposiopesis—

ἀλλ' ἐμοὶ μὲν—οὐ βούλομαι δὲ δυσχερὲς εἰπεῖν οὐδὲν.—Dem. *Cor.* 12.

εἴτ' ὦ—τί ἂν εἰπὼν σέ τις ὀρθῶς προσείποι;

Antithesis—

ἐτελεῖς ἐγὼ δὲ ἐτελούμην· ἐτριταγωνίστεις ἐγὼ δὲ ἐθεώρουν· ἐγραμμάτευες, ἐγὼ δὲ ἐκκλησιάζον· ἐξέπιπτες, ἐγὼ δὲ ἐσύριπτον.—Dem. *Cor.* 265.

τυφλος ἐκ δεδόρκοτος ; ἐκ πένητος πλούσιος.

θεαταὶ μὲν τῶν λόγων . . . ἀκροαταὶ δὲ τῶν ἔργων.—

Thuc. 3, 38.

Interrogatio, ἔρωτημα.—

τίς οὐχὶ ἂν σοῦ κατέπτυσεν ;—Dem.

τίς οὐκ ᾔδειν ; πῶς γὰρ οὐ ; πῶς οὐ δεινὸν ἐστὶ ;—κ.τ.λ.

§ 34. METAPHORS.

The English language contains very many more metaphorical expressions than the Greek. In dealing with translation of metaphors into Greek,

Think of the sense, and SIMPLIFY.

If the point of the passage lies in the metaphor, keep the metaphor and use a corresponding Greek metaphor, or turn it into a simile by adding an introductory ὥσπερ ; but in nearly nine cases out of ten the metaphor may be dropped, and the mere fact stated.¹

Greek draws its metaphors especially from—

- i. Maritime matters, κυβερνήτης τῆς πόλεως.
- ii. Commercial matters, χρηματίζειν, σταθμάσθαι.
- iii. The palæstra, ἀθλον, reward ; ἔφεδρος ; ἐς λαβὰς ἐλθεῖν.
- iv. Gambling, κινδυνον ἀναρρίπτειν.

§ 35. PURITY OF LANGUAGE.

This affects (α) vocabulary, and (β) form of words.

¹ This especially applies to narrative prose. Metaphors are more frequent in Greek oratorical works, and most frequent—although rare compared to English—in philosophical dialogues.

(a) Use ATTIC words; *e.g.*, from Thucydides, Demosthenes and the other orators, from Xenophon (with limitations), and from Plato; remember, however, that Plato uses poetical words very frequently. Avoid poetical words studiously; *e.g.*, κλεινός, κρατερός, δέμας, ἐχθροί, &c.

(β) Carefully avoid Ionic forms; *e.g.*, of adjectives, πολεμῖν, χώρας, &c. As to the forms of verbs which are properly Attic, their correct use is best acquired by adhering to some good modern grammar; *e.g.*, Rutherford's, where only those forms are given which have been substantiated by investigation, especially investigation of the forms found in Attic inscriptions. Thus avoid ἐλεύσομαι, but use εἶμι, &c.

To avoid word-blunders generally, a series of *revisions* of written work is necessary. Revise time after time, challenging each word, each construction, each accent, each expression of thought. It is only by this method that absolute correctness can be attained.

§ 36. STYLES.

Historical and Narrative.

Models. — Thucydides and Xenophon. Thucydides' strong individuality, with his "too much intellect and too little taste," makes exact imitation impossible; his anacolutha and forced antitheses should be avoided, but his *words* and *phrases* are Greek of the Greek, and too much study cannot be spent on them. Terse and vigorous, compact and masterly, each word has an epigrammatic point of its own, each phrase is a condensed and concentrated thought. With Thucydides matter was everything, manner nothing; pithy and concise, but with

no skill for sentence building; as he has been well called, "a rugged author, easy to decipher, but hard to read."

In two points we trace the influence of the orators, especially Antiphon, on Thucydides' writing—

1. Pathos. Cf. his descriptions of the plague, of Themistocles' career, of the Syracusan expedition, throughout which there runs the same strain of austere, solemn emotion which was characteristic of Antiphon.

2. His rhetorical training is also responsible for his proofs of that which needs no proving, his elaborate *ἀντίθεσεις*—e.g., in nearly eighty passages the trite opposition of *ἔργον* to *λόγος* occurs; whilst the comparison of *ἰδία* and *δημοσία* is almost as wearisome.

3. On the other hand, his frequent *anacolutha* and sudden changes of construction show that lessons in rhetorical artifice could only very partially school a mind so strong as that of Thucydides.

4. In the same way his sense of rhythm, according to the standard of Demosthenic times, is very imperfect, and the cadence of his sentences is often very rough. His use of the period, too, is quite limited.

5. Thucydides' love of precision leads him often to repeat words or phrases, in order to make the meaning absolutely clear. Cf. 4, 42, *αἰγιαλὸν* and *κώμη*, repeated; 4, 38, *ζῶντες* and *ἀπέθανον*.

Language.

6. Thucydides, according to Marcellinus (*vita* Thuc.), employed *ἀρχαία* "Ἀττικis," but owing to our uncertainty as to the exact characteristics of this "oldest Attic," and obscurities of text caused by transmission, this statement

is not of very great value. It seems to imply that Thucydides' language was simpler than that of contemporary Athens.

7. The *verb forms* of Thucydides are simpler; *e.g.*, the middle is not so much used, and the first aorist passive is used, not the second; *e.g.*, ἀπαλλαχθεῖς, not ἀπαλλαγεῖς.

8. Accumulation of participles is frequent; *e.g.*, iv. 69—

ἀρξάμενοι δ' ἀπὸ τοῦ τείχους . . . καὶ διοικοδομήσαντες . . . τάφρον τε καὶ τείχη διελομένη ἢ στρατιὰ, ἐκ τε τοῦ προαστίου λίθοις . . . χρώμενοι καὶ κόπτοντες . . . ἀπεσταύρουν.

9. The substitution of neuter participles and adjectives for substantive ideas is a very marked feature of Thucydides; *e.g.*—

τὸ φιλότιμον, ambition.

τὸ φιλόπολι, patriotism.

τὸ θαρσοῦν, courage.

τὸ θυμούμενον τῆς γνώμης,
indignation.

τὸ ὀργιζόμενον τῆς γνώμης,
indignation.

τὸ ἀνείμενον τῆς γνώμης,
vacillation.

τὸ ἀπραγμον, inactive people.

τὸ δραστήριον, vigorous
people.

τὸ Ἑλληνικὸν, the Greeks.

τὸ ἐπικουρικὸν, the auxiliary
forces.

τὸ τοῦ πολέμου, the war.

τὸ ἀστάθμητον τοῦ μέλλον-
τος, the uncertainty of the
future.

τὸ ἀκρίτως ξυνεχὲς τῆς
ἀμίλλης, the indecisive
issue of the contest.

Cf. § 10 on the article.

10. Paraphrases with ποιεῖσθαι, common in all Greek, are especially common in Thucydides; *e.g.*—

πλεῖν = τὸν πλοῦν ποιεῖσθαι.

λέγειν = λόγους „

διαιτᾶσθαι = διαίταν „

πολεμείν	=	πόλεμον ποιεῖσθαι.
ληΐζειν	=	λείαν ,,
ἐπιμελεῖσθαι	=	ἐπιμελείαν ,,
σπουδάζειν	=	σπουδὴν ,,
στρατεύειν	=	στρατείαν ,,

Cf. ἀπόβασιν, μαρτυρίαν, πείραν, ἀναγωγὴν, ὁμολογίαν, ἀπόδειξιν ποιεῖσθαι.

The same substantives which help to form these phrases express the passive by standing as subject to γίγνεσθαι; e.g., ὁ πλοῦς γίγνεται, ἡ ἀπόβασις γίγνεται, &c.

II. Thucydidean forms and spelling¹—

ρs, not ρρ — θάρσος, not θάρρος.	ἡδρον, not εδρον.
σs, not ττ—πράσσειν, not πράττειν.	θνήσκω, not θνήσκω.
ξυν, not συν.	σῶζω, not σῶζω.
ἐs, not εῖs.	αἰεὶ, not αἰ.
ἐνεκα, not εἴνεκα.	ἐδύναντο, not ἡδύναντο.
ἐθέλειν, not θέλειν.	χώροίη, not χώροι.
ποεῖν, not ποιεῖν; but ποίου-	ὄντων, not ἔστωσαν.
μενος, i.e., ι before o-	πλέον, πλείους, πλέονες.
sounds.	Optatives in -ειας, -ειε, -ειαν.
	ἦσαν for ἡδεσαν.

§ 37. XENOPHON.

The consistent mediocrity of Xenophon's works, the lack of truth and strength in them, make him unpopular as a historian; yet as a writer of prose he has the recommendation of composing in a straightforward style, simple, easy, elegant, but pre-eminently *thin*. The *Anabasis* and *Hellenica* will be found useful for naval and

¹ Cf. Thuc. iv., Rutherford; Thuc. viii., Tucker.

military technical terms, but, speaking generally, his vocabulary should be used with judgment, as it is occasionally poetical and not unfrequently contains foreign or dialectic words.

§ 38. NOTICEABLE PASSAGES FOR HISTORIC AND
NARRATIVE STYLE.

Naval armament.—Thuc. 6, 31, 32.

Naval terms.—Xen. *Hell.* VI. 2.

Sea-fight.—Thuc. 2, 83, 84, 90-92.

„ I. 47, 49.

„ IV. 120.

„ VIII. 56.

„ VII. 21, 34.

„ IV. 14.

Hdt. VIII. 87.

Xen. *Hell.* I. 6, 27-38. Arginusae.

„ „ I. 1, 11-26. Cyzicus.

„ „ II. 1, 22-28. } Ægospotami.

Plut. *Lysander*.

Blockade by sea.—Thuc. VII. 70-71. Syracuse.

Arrian, *An.* 2, XV. 6-24.

Siege.—Thuc. VII. 43, 44.

„ IV. 26, 29-30. Sphacteria.

„ VII. 69, 48.

„ VI. 102.

„ II. 75, 77.

Xen. *An.* 2, 3, 11.

Arrian, *An.* 2, XV.

„ *An.* 20, 2-23. Halicarnassus.

Battle.—Thuc. V. 10. (Brasidas.)

Xen. *Hell.* VI., iv. 13.

Thuc. I. 62, 63.

„ VI. 69; VI. 67 (tactics); IV. 35, 36.

„ I. 107-108. Tanagra.

„ IV. 76-77, 89-101. Delium.

Arr. I. 13-16. } Granicus.

Plut. *Al.* 16. }

Xen. *An.* I. 8-10. Cunaxa.

„ *Hell.* VII. 5, 4-fin. } Mantinea.

Plut. *Ages.* 34.

Plague.—Thuc. 2, 47.

Passing mountains.—Xen. *An.* 4, 4, 7; 2, 10.

Crossing rivers.—Xen. *An.* 4, 3, 3.

Arrian, *An.* V. 9.

Night attack.—Thuc. IV. 32-33.

Winter quarters.—Xen. *Hell.* IV. 1, 1-40.

§ 39. PHILOSOPHICAL AND REFLECTIVE STYLE.

Models.—Plato and, in a less degree, Aristotle.

Two things are required—(α) mastery of the technique of the dialogue, and (β) mastery of a philosophical vocabulary.

(α) Plato's language is occasionally poetic and exuberant; his colloquialisms are restrained and artificial; they are chiefly limited to methods of question and answer. Subjoined are some of the more noticeable forms—

ἄλλο τι ἢ . . . ; (lit., is it	whom are you talking to
otherwise . . . ? isn't it	now?"; "surely to me?"
so ?); e.g., τῷ διαλέγει σὺ	οὐκ οὐκ . . . ; e.g., οὐκ οὐκ
νῦν; ἄλλο τι ἢ ἐμοί; "to	τέθνηκε;

μὴ . . . ; *e.g.*, μὴ γὰρ, τὸ πῶς οὐ . . . ; especially in
 λεγόμενον, οὐ λίνον λίνῳ indignant questions—πῶς
 συνάπτεις; aren't you per- οὐ πάντων φοβερώτατον;
 haps joining string to cf. πῶς γὰρ οὐ; "of
 string, as they say? course."

Answers.

μάλιστα, certainly.	εἰκεν, it seems so.
ἤκιστα γε.	φαίνεται.
πάνν μὲν οὖν.	κινδυνεύει, it seems probable;
πῶς γὰρ οὐ;	perhaps.
παντάπασί γε.	ναί, yes.
πανὺ γε.	οὐ δῆτα
τὶ μὴν, of course.	οὐδαμῶς } not at all.

Note, too—

τὸ τοῦ Ὁμήρου, as H. says,	αὐτὸ τοῦτο . . . "this is
τὸ λεγόμενον, as the say- just what it is"; <i>e.g.</i> ,	<i>Symp.</i> 204 a. αὐτὸ γὰρ
ing goes.	τοῦτο, ἐστὶ χαλεπὸν ἀμα-
οἶον, in apposition to sen- θία.	
tence = "just as," "about	
as if"; <i>e.g.</i> , <i>Phaedo</i> , 73 c.	
A. πῶς λέγεις; B. οἶον τὰ	καὶ ταῦτα μὲν δὴ ταῦτα, "so
τοιαῦδε, "something like much for that."	
this."	

(β) For exact philosophical vocabulary we must make use of Aristotle, from whom, in fact, a very large number of English philosophical terms are derived by literal translation. In the case of very abstruse expressions, always try and think what they really mean, and then simplify; *e.g.*, some knowledge is relative, some absolute
 τὰ μὲν ἡμῖν γνωριμὰ (ἐστὶ) τὰ Constitutive conception, τὸ
 δὲ ἀπλῶς.—*Ar. Eth.* 1, 3. τὶ ἦν εἶναι.

§ 40. NOTICEABLE PASSAGES.

Characters.

- Thuc. I. 138. Themistocles, *cf.* I. 130.
 „ II. 65, 90. Pericles.
 „ VI. 15. Alcibiades.
 „ VIII. 68. Antiphon, Phrynichus, Theramenes.
 „ VIII. 89. Theramenes' policy.

Arrian, *An.* VII. 26-30.

Isocrates, *Evagoras*, 41. (Or. XI. p. 196 and p. 192.)

Athens and Attica.—Xen. *de Vectigalibus*.

στράσις, and its effect on national character.—Thuc.

III. 82-83.

Virtue.—Arist. *Ethics* II. 4 (5).

A simple state.—Plat. *Rep.* 11-12.

Defence of Spartan character.—Thuc. I. 84.

Real cause of Athenian superiority.—Thuc. I. 89-90.

Public funeral.—Thuc. II. 34; *cf.* V. 11.

Spartan arrogance.—Isocr. *Paneg.* p. 65, § 117.

§ 41. ORATORICAL STYLE.

Models.—Any of the ten Attic orators, but especially Demosthenes and Lysias. The speech, too, of Lycurgus against Leocrates is well worth careful study.

Characteristics—

1. Choice and *arrangement* of language. Words pointed and pregnant, words which will *tell* on the audience, the proper emphasis being carefully elaborated, so that each paragraph may bear immediately on the matter in hand, may be perfectly plain throughout its course, and end, as it were, with the blow of a sledge-hammer.

2. Careful correspondence of clauses—*i.e.*, use of the period—which, however, in Demosthenes rarely contains more than four *κῶλα* (*vid.* § 29).

3. Limited use of tropes; *e.g.*, interrogatio (*ἐρώτημα*); rhetorical questions, *τίς οὐκ οἶδε*; *πῶς γὰρ οὐ*, &c.

4. Language; in the main that of the common people. Note especially (α) vivid deictic words; *e.g.*, *οὐτοσί*, “the defendant,” &c.; (β) *ὦ ἄνδρες Ἀθηναῖοι*, frequently introduced, especially in appeals to the emotions; (γ) occasional double phrases, *παρακρούειν καὶ φενακίζειν*; (δ) throughout, the use of *telling*, forcible words, which will vividly appeal to the reader.

5. Spelling.—

The orators usually write *ρρ*, where Thuc. *ρσ*.

”	”	ττ	”	σσ.
”	”	συν	”	ξυν.
”	”	εἰς	”	εἰς.

§ 42. PARTICLES, SOME NOTICEABLE USES (*vid.* § 8).

Copulative—

καὶ sometimes emphasises a word = “at all,” *εἰ τῷ καὶ δοκούμεν* . . . —Thuc. 2, 11.

δὲ, initial “now,” *ἦν δὲ τίς ποτε* . . . “now there was once upon a time.”

μὲν . . . *δὲ*, often used to introduce *balance* of clauses in Greek, where English is content to leave the connection implied; in such cases often = “whilst,” “whereas.”

καὶ . . . *γὰρ*, “yes . . . for,” “for in fact.”

καὶ . . . *γέ*, “yes . . . and.”

καὶ μὴν καί, “and moreover.”

Adversative—

ἀλλὰ, “but” = strong contrast.

ἀλλὰ . . . γὰρ, “but enough for,” . . . “but the truth is.”

οὐ μὴν ἀλλὰ, “not but what,” “nevertheless.”

ἀλλὰ μὴν, but indeed.

ὁμως δέ, but still.

δ' οὖν, “be that as it may”; resumes after a digression.

μέντοι, “however,” nevertheless.

καίτοι, “and yet”; weaker than preceding.

οὐχ ὅτι, “not but that” (lit., I was not going to deny that; parenthetically).

μὴ ὅτι, “not to say” . . . “not suffering us to say”;
“much less,” “much more.”

μὴ τί γε δὴ, “much less.”

οὐχ ὅπως . . . “much less”; οὐχ ὅπως ἐγέλασα ἀλλ' οὐδὲ ἐθαύμασα, I did not even wonder, much less laugh; so, μὴ ὅπως, μὴ ὅτι.

ἀλλὰ νὴ Διὰ, “Oh! but I shall be told” = *at enim*.

Causal and illative—

γὰρ, “for”; often to carry on the sense = “yes,” “no”
οὕτω γὰρ πᾶσιν δῆλον γενήσεσθαι, “thus, they said, the matter would be explained.”

τοίνυν, “so,” “therefore”; cf. *autem*, rather colourless; common in the orators.

ἄρα, “then,” “after all,” “so,” specially with imperfect and aorist; Κύπρις οὐκ ἄρ' ἦν θεὸς, “Cypris, it turns out, is not a goddess.”

οὖν, “so,” “therefore”; often resumes.

πανὸ μὲν οὖν, “yes, most certainly.”

ἅτε, “inasmuch as,” “whereas,” always with participles; frequent; ἅτε διώκοντες ἐσπούδαζον, “since they were pursuing, they made haste.”

ἄλλως τὲ καὶ, “especially since” . . .

Transitional—

τὶ δέ, “again” = Lat., *quid*; an anticipatory question, which forms a transition, and draws attention to the sentence which follows.

καὶ μὴν καὶ, “and again.”

Affirmative and corrective—

γε, “at least”; in Plato often = “yes”; παντάπασι γε τοι, “let me tell you,” “rest assured”; the confidential particle.

δῆπου, “I suppose you know”; ironical.

γούν, “at any rate”; gives a special instance of a general statement.

μὲν οὖν, “nay, rather”; Lat., *immo*.

ἀντίκα, “for instance.”

ἄληθες, “you don’t mean to say so”; ironical; Lat., *ita ne vero*.

δὴ, implies strong emphasis; τότε δὴ = “then, and only then”; Lat., *tum demum*. Note δὴ, of implied untruth—“as they said.” Also resumptive, “as I mentioned above.”

δῆτα, “indeed,” usually in questions; τὸ δῆτα, “what, pray?”

ᾗ μὴν, of very strong asseveration; “I swear it.”

δῆθεν, like δὴ and ἄρα, a “dramatic” particle, representing the tone or feeling of the speaker; often implies irony.

§ 43. GREEK PROVERBS.

A few of the more noticeable Greek proverbial expressions are—

ξυρεῖν λέοντα, “to bell the cat.”

δεύτερος πλοῦς, the next best thing; of rowing when the wind falls.

κολοιδὸς ποτὶ κολοιδὸν, "birds of a feather."

κεραμεὺς κεραμεῖ, sc. κοτέει, "two of a trade never agree."

χαλεπὰ τὰ καλὰ, "the beautiful is hard."

ὅς πρὸς Ἀθηναίην, sc. ἔριν ἤρισε, "teach your grand mother."

οὐ φροντὶς Ἰπποκλείδῃ, "who cares?"

δράσαντι παθεῖν, no sin goes unpunished.

γλαῦκ' ἐς Ἀθηνάς, "coals to Newcastle."

γλυκὺς ἀγκών, "a hot corner"; of a bend in the Nile.

βοὺς ἐν πόλει, "a bull in a china-shop"; cf. ὅς διὰ ῥόδων.

καπνὸν φεύγων εἰς τὸ πῦρ, sc. ἔπασεν, "out of the frying-pan into the fire."

ἐπὶ δυοῖν ἀγκυραῖν ὀρμεῖν, "to have two strings to one's bow."

τὴν ἀλώπεκα ἔλκει μετόπισθεν, "a wolf in sheep's clothing"; lit., "he has a fox's tail."

ἐκτὸς τῶν ἐλαιῶν φέρεσθαι, "to get off the course."

παθήματα μαθήματα, "a burnt child dreads the fire."

οὐ παντὸς ἀνδρὸς εἰς Κόρινθόν ἐσθ' ὁ πλοῦς, "we can't all have good luck."

μηδὲν ἄγαν, "moderation in all things."

ἐν Καρὶ κινδυνεύειν, "*fiat experimentum in corpore vili*."

ἀπωτέρω ἢ γόνυ κνήμη, "charity begins at home," "blood is thicker than water."

πολλὰ μεταξὺ πέλει κύλικος καὶ χεῖλεος ἄκρον, "there's many a slip betwixt cup and lip."

κατόπιν ἑορτῆς, "a day too late for the fair."

ἀρχὴ ἡμισυ παντὸς, "well begun is half done."

κυνὸν ἐν φάτνῃ, "a dog in the manger."

ἐν ὕδατι γράφειν, "to waste labour"; cf. Ὑδραν τέμνειν. ὄρνιθος γάλα, "pigeon's milk."

περὶ οὐοῦ σκιᾶς, "all about nothing."

οἶνος καὶ ἀλήθεια, *in vino veritas*.

μία χελιδὼν ἔαρ οὐ ποιεῖ, "one swallow maketh not summer."

πάλαί ποτ' ἦσαν ἀλκιμοὶ Μιλήσιοι, said of people or States who have survived prosperity.

ἦλφ ὁ ἦλος, sc. ἐκκρούεται, "one nail is driven out by another"; cf., "set a rogue to catch a rogue."

§ 44. WRITING AND ACCENTUATION.

The following suggestions may be of service in this connection:—

1. Use a fine pen.
2. Write your letters near together, your words far apart.
3. Write uprightly.
4. Leave a broad margin; and leave enough space between the lines for the accents and breathings to be distinct.
5. Put breathings and accents on each word *as you write it*; do not accentuate the whole prose after writing it out.
6. Put breathings in their proper place; *e.g.*, εὐνοίας, not 'ευνοίας; ἦλθεν, not 'ἦλθεν; Θίτη, not 'Οιτη, &c.
7. Continually revise your accent-rules, and when you get spare time go through a few pages of text, noting the accent of each word.
8. Be specially careful as to the form of certain letters; *e.g.*, α, ε, θ, ξ, and ζ. If your writing seems untidy try and find out what special letters make it so, and then adopt a better form of them; also remember to keep your letters the same size.

SECTION II.

SENTENCES.

1. Can you tell me whether the general was skilful in the art of war? 2. Ought we not to have prevented the Council from renewing the treaty? 3. He could not tell me, when I asked, how much profit he had received from philosophy. 4. The soldiers replied that it made no difference to them whether they marched ten miles or twenty. 5. Having found out that a bridge was being made across the river, they were so terrified that no one dared to await the arrival of the Scythians. 6. They have acted thus, that they may be thought wise and honourable citizens. 7. It was plain that the place pleased you. 8. I have planted a tree, the fruit of which I shall myself never behold. 9. There is no one but knows that the past cannot be changed. 10. He was the first who undertook to finish the business. 11. Do not learn many things, but useful things. 12. How happens it that nobody saw him leaving the city? 13. I do not doubt that both you and Cleon lifted up your hands. 14. Is it not better to die than to live dishonourably? 15. Ought he not to have obeyed the laws of virtue? 16. I asked him whether he had rather be in good health or be wise. 17. Plato used to say that he had need of many things. 18. I will warn the boy not to become inattentive to duty. 19. I fear

that he will not inform me of his design. 20. It is your interest that they should not condemn me to death. 21. I almost think that he grudges me my glory. 22. It is not every man who can defend himself. 23. Cyrus, having his face covered with his own blood, besought his companions not to forget what he had suffered. 24. I fear that they do not say the truth. 25. There was no one present to help them.

26. I will not go until I have seen him. 27. Whenever the ships came near, there was panic in the city. 28. If he had but died, this would not have happened. 29. Would that I had never seen the day. 30. Do you ask me what I think? 31. Socrates was put to death by his fellow-citizens on a charge of corrupting the young. 32. Had he been found guilty of murder, he could not have escaped. 33. If my mother comes, I will go away at once. 34. He said that he always had a headache whenever he came to Athens. 35. They have it in their power to become masters of the sea. 36. It is a slavish thing to pay tribute to another. 37. When night comes on, a good general sets guards. 38. He fears they have made a mistake. 39. He denied that he had done wrong. 40. He said that he would not have done wrong unless his friend had persuaded him. 41. Cleon is general with two others. 42. Undeserved defeat is harder to bear than anything else. 43. A good constitution is highly prized by all citizens. 44. Many were the wounded, and those who carried them and their arms. 45. The Greeks, on hearing that Cyrus was dead, began to despise the barbarians, who in their turn were for making a truce as soon as possible. 46. I repent of having done this. 47. If he does not stop I shall be angry with him for his wickedness. 48. They bought the provisions in the city. 49.

The Athenians had no hope of being saved. 50. The names have been written on the column.

51. The Athenians sent out a very large army. 52. This has been announced by the ambassadors. 53. Sailors, let us cast the nets into the sea. 54. They will not announce how they were defeated in the sea-fight. 55. Men reap what they sow. 56. Will you not then defend us, your old allies? 57. By doing that they disgraced their country. 58. The whole country was ravaged by the enemies. 59. The work has been very successfully brought to a close. 60. It is not possible for the city to be saved. 61. Why have they remained in the ship? 62. They did not allow the old men to remain in the city. 63. There was great risk of being destroyed. 64. Those in the ships will pursue the ambassadors. 65. They buried the hero in the market-place. 66. Will you not reverence the gods of your country? 67. The woman had stood all night. 68. Inscribed pillars will be set up. 69. The weapons must be dedicated in the temple of Ares. 70. Those laws were passed by the Senate, on the advice of Demosthenes. 71. Do not conceal the wrong you have done. 72. Let us preserve the former alliance. 73. We will not answer those who have persuaded you to do this. 74. Having got under sail with the dawn, the generals carried-the-news of victory themselves to the city of Athens. 75. They did not willingly turn to the work.

76. They put a crown on the head of Hermes. 77. The money for Charon was put in the dead-man's mouth by his son. 78. I think that the city of Mitylene is going to revolt from Athens. 79. There is no one who does not know that the Scotch came to the assistance of the French, when the English were in difficulties. 80. I promised to ask him what they meant. 81. It was owing to you that

I was deprived of the honour. 82. He deserves blame. 83. He does not deserve to be blamed. 84. There are some who think that he ought to be banished. 85. I fear he will not recover. 86. Pericles was most skilful in governing the State. 87. We must take care not to seem to believe any manifest lie. 88. It is most disgraceful to obey the traitors. 89. You ought to apply yourselves to wisdom. 90. Boy, light me the lamp! 91. In the lifetime of Demosthenes, the Athenian orators were often bribed by the enemies of their State. 92. The keys ought not to have been concealed by the old men. 93. I marvelled at those who persuaded you that this was difficult. 94. Philoctetes, being sent away from the camp of the Greeks, spent many years alone on the island of Lemnos. 95. The names of those who were killed in the sea-fight were written on a pillar by order of the archons. 96. The ship got under way and began to sail out of the harbour. 97. He was awakened at dawn by the robbers in the house. 98. We will reap what the men-of-old sowed. 99. By doing this you will be freed from those dangers. 100. He gave me the most beautiful flowers he had.

101. As far as I know, he advises Balbus, that he may be himself advised by Balbus. 102. He spoke much, that he might be thought more wise. 103. I will warn Cæsar not to believe the Gauls. 104. Cyrus was the first who promised to help me. 105. What prevents my asking you to do this? 106. One of them went to Rhodes, the other to Athens. 107. He said that this was not the same as that. 108. I will ask him how many soldiers there are in the camp. 109. It is certain that your friend was condemned to death by the general. 110. It is of great consequence to me that I should see you. 111. It is the duty of a soldier to obey the general. 112. He

wished to conceal these things from me, but your sister promised to tell me everything. 113. It is of great consequence whom a man hears every day. 114. I am not only sorry for my folly, but also ashamed of it. 115. Pericles gave his estates as a present to the State. 116. How much time was spent in the city of Athens? 117. Those on the ships pelted the Syracusans with arrows and stones. 118. Proclaim what has been done in the city. 119. Did they not revere the gods of their fathers? 120. The Greeks having defeated the Persians in a sea-fight, Xerxes fled by land to the Hellespont. 121. The Greek generals did not refuse to accept gifts from the king. 122. It seems that even the best were able to be corrupted. 123. All the night they stood in the market waiting to hear the things about to be announced. 124. A man who has betrayed his friend is not worthy of honour. 125. Let us not enter the traitor's house.

126. Philosophers ought not to desire wealth most of all things. 127. The ships sailed out of the harbour unobserved (use *φθάνω*). 128. We caught them sleeping. 129. The witness forgot his own words. 130. All the allies will set out at daybreak. 131. Those who enjoy peace are those who are ready for war. 132. We all chose him in preference to the other. 133. Many were dying of disease outside the city. 134. Those who honour their parents will themselves receive the same honour from their children. 135. The messengers returned and said that they had seen men combing their long hair in front of the wall: who they were they did not know, and they asked to be allowed to return and watch them carefully. 136. Socrates urged his followers to love justice above all things, and to fear death less than disgrace. 137. The general was in despair: what was he to do? whither could

he fly? At last he said, "Am I, then, the conqueror of the Thebans, to die like a traitor?" 138. When the merchant had returned from his voyage he sold to the retail dealers all the goods he had bought since he left home. 139. If the prisoner was guilty of assault he would deserve banishment; but should he attempt to escape he will also suffer disfranchisement. 140. In order to escape the storm the captain steered straight for the harbour, so that the ship was in great danger. 141. The command of the sea is of the highest importance for a commercial nation. 142. All that glitters is not gold. 143. I do not wish to prevent you from doing anything you wish, provided that it is lawful and not immoral. 144. Tell me what is the name of the city yonder on the brink of the ravine: it lies towards the west from here. 145. Both Pericles and Alcibiades were very clever men, but the one was a great benefactor of his country, while the other inflicted upon her terrible injuries. 146. He said that he neither knew nor wished to know who had devised the plot. 147. What am I to say? Do not ask me questions which I cannot answer without betraying my friends. 148. If Themistocles had not persuaded the Athenians to build a large fleet, it is plain that Athens would never have become mistress of the islands. 149. Should the citizens think fit to elect me general, I would deliver the land from our enemies in three months. 150. See that you do not undertake what is beyond your strength.

151. I do not deny that there is something in what you say. 152. By telling lies he got three horses for no more than the price of two. 153. His strength is more than human: there is no toil which he does not laugh at. 154. Is not the town large and beautiful? 155. You

and I will go to Italy this year. 156. Remain in this place and do not run away. 157. Is it easier to learn or to teach? 158. The ambassadors of the Gauls told Cæsar that they wished to make peace. 159. We hear that you killed the fierce wolf with a sword. 160. We hoped to see you all to-day. 161. Many Greeks used to go to Athens to hear Demosthenes. 162. The book which you are reading is mine. 163. The brave general exhorted his soldiers to fight bravely. 164. The river was so swift and deep that no one could cross it. 165. You and your brother, who live at Rome, know who founded that city. 166. Did you fear that he was dying? 167. Whenever he saw him he used to abuse him. 168. I am come that I may see your father. 169. He said that his father had gone away. 170. He killed him with a sword, being ordered to do so by his father. 171. I ask whether you consider that freemen can love you. 172. He inquired in which dialogue Plato described the death of Socrates. 173. If he were to say so, I should not believe it, because I know that he cares nothing about truth. 174. I knew that he would die if the doctor did not come soon. 175. In my opinion Socrates was worthy of honour rather than death. Merely according to the law one would find this to be so. According to the law, if a man is detected stealing, the penalty is death. But who ever made such an accusation against Socrates?

176. Socrates asked whether it was better to do wrong or suffer wrong. 177. Perhaps some may say, in answer to this, that Socrates ought not to have taught the young men of Athens political wisdom. 178. When the Spartan ambassadors arrived, they reported that there could not be peace unless the Athenians restored the prisoners. 179. If, said he, you choose me as general, I shall sail at

once. 180. When nobody dared to say anything else, he came to Cyrus and asked pay for the sailors. Cyrus, however, was unwilling. Accordingly he called an assembly, and told them what Cyrus had done. 181. We must go to the assistance of our country. 182. He suffered many hardships at the hands of the enemy. 183. The Athenians have become more powerful than ever. 184. I do not think that I know what I do not know. 185. He took care that the city might be saved. 186. I shall ask Cyrus if he is willing to speak the truth. ✓ 187. If any one were to do this, he would do the greatest injury to the State. 188. The beggar says that he will not go away unless he receives a gift. 189. He replied that if he had had anything, he would gladly have given him some money. 190. The people in the country refused to sell their horses, and had the enemy followed up closely, scarcely any of us would have escaped. 191. Do not be persuaded by orators who are not thinking of the welfare of the country, but only how they may become rich. 192. They did not know what to do. The army was but a few miles distant, and they were still ignorant whether the invaders were enemies or not. 193. We must stand by each other to repel an enemy so strong. 194. They saw that, if the enemy should reach the hill first, they would be shut off, and without resource. 195. They promised to return the next day and set up a trophy. 196. They were all standing in the market-place when suddenly a horseman rushed in with the news that all the ships had been captured. 197. We would gladly hear from you how long you intend to remain at Athens. 198. He asked whether they ought to have helped Philip to become ruler of the Greeks. 199. He was already advanced in years, so that he would have died, if not then, not long afterwards. 200. We

should take care to do nothing unworthy of our ancestors who fought and died at Salamis.

201. They blamed Pericles because, though he was general, he did not lead them out against the enemy. 202. I knew that I was not mistaken, but that the others were basely betraying our country. 203. It is the duty of the young to obey those who are wiser than they. 204. The Lacedæmonians perceived that the Persians were hostile to themselves, and friendly to the Athenians. 205. How long have you been learning Greek? What does your teacher charge for his lessons? 206. Let us begin with the study which is pleasantest and easiest. 207. All who heard this cried out that the man was alive, and would soon be present among them. 208. Dionysius said to one who asked whether he was at leisure, "May that never happen to me!" 209. As soon as the army of the allies had combined with his own troops, and the fleet was ready for sea, Nicias sailed for Aulis. 210. The ancient Athenians did not crown either Miltiades, the conqueror of the Persians at Marathon, nor Aristides, who was surnamed the just, not because they were ungrateful, but because they were high-spirited. 211. Athens condemned Socrates to death by poison for (as they said) introducing new divinities and corrupting the young men of the State. 212. I should be surprised if, in a well-governed State, an honest citizen who had been the victim of misfortune was so utterly neglected as to sink to absolute beggary. 213. What should a good minister do? Must he not give the State such advice as is best under the circumstances? 214. After the battle of Salamis the Spartans awarded to Eurybiades the prize for valour, but to Themistocles the prize for wisdom—a wreath of olive. 215. Preparations for war were made

with the utmost diligence, and the soldiery showed unusual ardour. 216. The Veneti placed great reliance upon the character of their fortified positions, which, situated as they were upon promontories and peninsulas, could hardly be attacked by a regular siege. 217. Antipater ordered the son of Demades to be slain in his father's sight; and the moment he had expired, sentence of death was pronounced on the father himself. 218. I have no patience with philosophers; they one and all suppose that it was man's weakness that influenced him to become a gregarious creature. 219. At this time the king was made very anxious by an eclipse of the sun, so that he did not venture to set out until he had learned from the magi what the divinity foretold by this phenomenon. 220. The Greeks in Xenophon's time had but few horsemen; the infantry were of all kinds. The light-armed—that is, the bowmen and the slingers—had no shields, and did not engage in hand-to-hand conflict; but the peltasts—these also being light-armed soldiers—had round leather-covered shields. 221. The dispute is a proper matter for arbitration, and I assure you, gentlemen, my client would willingly have submitted the case to any competent person had the defendant been willing. 222. Regulus, returning to Carthage, was put to death with the greatest extremities of cruelty and torture. 223. It was speedily agreed that there should be a suspension of hostilities for four-and-twenty hours, and that all the prizes should be surrendered and the wounded carried on shore. 224. Tell me whether the Athenians will send men to assist us. 225. No one would be so foolish as to deny that this law has benefited the country.

226. Do not fear lest your friends should reproach you if you refuse to give the money. 227. They confessed

that they had done us a great wrong: yet in danger so great, they asked us to forget the wrongs and remember their miseries. 228. I do not know where to turn, or what to say, or how to repel my enemy. 229. I feel sure that they will not conquer us, but that I shall be found a wise prophet. 230. What on earth induced you to trust the fellow? 231. Whoever did wrong was expelled from the states by the Spartans of old. 232. The Taochians were struck with terror at the approach of the Greeks. They therefore gathered together into a stronghold all their property, their wives, and their little ones, to save them from the oncoming enemy. 233. So ended one of the greatest men, if not the very greatest man, that Athens had hitherto produced. 234. To please the king, a boat-race also took place; and the fact that a Sidonian vessel won seemed propitious, for it portended that the barbarian should conquer the Greek. 235. The feeling of patriotism was almost wholly extinguished, and all the old maxims of foreign policy changed. 236. Xerxes called an assembly of the noblest Persians to ask, as he professed, their advice; in reality, to say what he himself intended to do. 237. He called a council of war. The majority pronounced against fighting, and the general declared his concurrence with the majority. 238. The Athenians would never have made the alliance had they not believed the promises of these false ambassadors. 239. They all knew that they had made a mistake, and that the hope of escape was a small one. 240. You ought to have thought about this danger before you started on the expedition. 241. They did not stop besieging the city until they forced it to surrender. 242. We will not let him go until he has paid the penalty. 243. Would that you had told me before I wrote the letter. 244. They cannot in-

form us how many are shut up in the town, but they know that the number is large. ✓ 245. When Philip of Macedon died, Demosthenes put on his festal apparel and appeared in public—although his daughter had just died—so glad was he at the tyrant's death. 246. Demosthenes, when asked "How did you master the art of rhetoric?" replied, "By spending more oil than wine." 247. Conon the Athenian, whilst acting as general for the king of Persia, reduced the Spartans in a sea-fight, and drove out the harmosts from the islands. 248. Whoever in his youth neglects the muses, has lost his past and is dead for the future. ✓ 249. Socrates was once returning from dinner at a late hour of night. Some young sparks knowing this, lay in wait for him with lighted torches and masks like the Erinyes—a trick they had often played on others. Socrates, on seeing them, was not a whit perturbed, but went up to them and proceeded to put to them such questions as he usually addressed to his hearers at the Academia or Lyceum. 250. Asclepius, being a man who surpassed others in natural gifts and shrewdness, chose the medical profession, and was the inventor of many things which led to the preservation of men's health. So many sick persons whose lives had been despaired of did he cure, that he gained the reputation of being able to raise the dead. 251. A certain man, wishing to cross a river, embarked upon the ferry-boat mounted on his horse; when asked the reason, he replied, "I am in a hurry." 252. A dull poet gave a recitation of his works. Theocritus was present, and was asked by him at the end of it what he considered were the fine passages. "What you left out," replied Theocritus.

SECTION III.

CONTINUOUS PROSE.

1.

They say that Actæon was eaten up (καταβιβρώσκω) by his own dogs. Now this is untrue, for dogs are fond of their master, and especially hunting (θηρευτικός) dogs. But some say that his dogs destroyed (ἀναιρέω) him after Artemis had changed (μεταβάλλω) him into a stag. However, it seems to me impossible that a man could be turned into a stag, or a stag into a man. The poets made up (συντίθημι) these tales, that those who heard them might not be disrespectful (ὕβριζω) to the gods. The truth is as follows :—

Actæon was an Arcadian, fond of hunting (φιλοκύνητος). He kept a number of dogs, and used to hunt in the mountains, but neglected his own affairs. For the men of that time had no slaves at all, but tilled the ground (γεωργέω) themselves; and that man was richest who was the hardest worker (ἐργαστικός). When Actæon neglected his business, and hunted instead, his estate (βίος) went to ruin. When he had nothing left, men said, "Poor Actæon was eaten up by his own dogs."

2.

Sōrēbos was the son of Rostomoš, but he had never seen his father, for he had been hidden as soon as he was born,

and brought up far away in a foreign land. And, being grown up, and having gone out to battle, he met his father and fought with him, not knowing who he was. Finally, Rostomos overcame Sōrēbos and slew him, as being an older man and more skilled in warfare. Then Sōrēbos, when he felt that he was dying, mentioned his father by name¹ and said, "My father Rostomos will avenge² my death." And so Rostomos learned that he had slain his own son.

3.

The Macedonians crossed the Hellespont and advanced into the interior. When they reached the Granicus and saw the mighty host of the Persians drawn up on the opposite bank, Parmenio once more warned Alexander of the rashness of his enterprise, and attempted to dissuade him from crossing the river. But the king laughingly replied that the Hellespont would have good reason to blush if, after crossing it, the Macedonians should be delayed by the Granicus, and immediately gave the order to advance.

4.

Having set out from Rome we went by sea to Athens, where we saw many very beautiful things. After we had remained at Athens two days we came down to the sea, wishing to return home; but we learnt that the ship had already started, and so, having asked the prefect to send a messenger to us to tell us when the next ship arrived, we returned to Athens and wished we had remained at home.

5.

When David was dead, his son received the kingdom.

¹ "Mention by name"—*ὀνομαίνειν*.

² "Avenge"—*τιμωροῦμαι*.

This man is related to have been very powerful, for without war he ruled over all the nations which his father had conquered. He is said also to have excelled in wisdom, and it is certain that many people came from remote lands that they might hear his words. He also built a temple of great beauty.

6.

The tidings of their danger were carried to Rome; Camillus was named dictator, and he, taking the field with every man who could bear arms, hastened from Rome by a night march, and appeared at daybreak on the rear of the Volscians. Then the Roman army under the military tribunes made a sally, and the Volscians, attacked both in front and rear, were totally routed. Scarcely was this danger repelled, when the dictator learnt that an Etruscan army, probably from Tarquinii, had attacked the Roman frontier on the opposite side, on the right bank of the Tiber, and was besieging Sutrium.

7.

Hadrian made a rampart to check the Picts; but this did not prevent them from sometimes invading the province. At last the Roman legions had to withdraw to defend Italy itself from the Goths. Thereupon the Britons persuaded certain German tribes to assist them. The latter now began to come over in great numbers, and having driven the Picts back, they treated the natives themselves with such ferocity that many of them fled to Brittany (*Αρμορικῇ*).

8.

He took it and gave it to the old man, saying, "Get

thee gone, for thou hast all thy wage." "Alas, my Lord," said he, on hearing this, "do you not think that what I have done for you is worth more than ten obols?" "Well," said the stranger, "I will admit this, anyway: What you have done could only have been done by you, or some other Athenian. The rest of the world is too honest."

9.

At length, since their spears were broken, the Greeks were unable to fight longer. They therefore retired, and sat down together on a mound, where they waited for death. Not even then did the Persians dare to attack them, but, standing at a distance, they overwhelmed them with arrows and darts. Afterwards, when the Persians had been driven out of Greece, a monument was set up in this place, which affirmed that four thousand soldiers from Peloponnesus had fought bravely with a vast multitude for the sake of their country and of liberty.

10.

There was a certain queen, who had a large store of honey. But one of the slaves, a Lydian by race, having made for himself a key, used to enter the store secretly and steal the honey. This he did for a long time, and escaped detection. At length the steward, observing that the honey was becoming less but being unable to account for it, called the slaves together, and said that clearly some one of them was stealing the honey. When they all denied it, saying that they were honest men, he devised the following plan. Having made all stand in front of him, he suddenly exclaims, "O most villainous of men, you deny that you have taken the honey, but there is some

of it still clinging to your beard." On hearing this the Lydian, being alarmed and thinking that what he said was true, raised his hand to his beard as if to wipe it off, by which it became evident that he himself was the thief. The steward, seeing this, sent the rest away, but bound the Lydian and scourged him.

11.

Cæsar gathered together all the chiefs who had remained faithful, and told them that the enemy had sent messengers to him to ask for terms of peace, and had promised to give hostages. Having heard this, they retired and spoke together for a short time, and then, having returned to Cæsar, they advised him to demand the hostages first, and informed him that some of their own men had already gone over to the enemy, and that, though they had not learnt their plans, they had no doubt that a conspiracy was being made. Cæsar at once prepared all things so as to avoid treachery, and on the same night set out from the camp with all his forces.

12.

At four o'clock the gates were swung open, and Harley ran out, closely followed by his men. As they could only pass through two or three at a time, Harley took advantage of a garden a few yards away to get about a dozen men together, when they made a collective spring for the summer-house, closely followed by the rest of the soldiers. The enemy, though completely surprised, had still that resourceful steadiness which comes from constant fighting. It enabled them to fire a volley into the faces of our men, killing two, and severely wounding a third, of those charging with Harley. One of them was a Gurkha, who had

managed to squeeze himself into the front rank reserved for the Sikhs. But all the devoted little band were burning with fight, and responded to their leader as valiantly as he led them.

13.

Great indignation was excited when Pompeius hesitated to cross the rivulet which separated the camps. He was only delaying the battle, they alleged, in order to perpetuate his part of Agamemnon and to rule the longer over so many noble lords. The general yielded, and prepared to attack. The right of the Pompeians rested on the Enipeus, Cæsar's left upon the broken ground in front of the river. The other wings were both out in the plain, and each was covered by cavalry and light troops. The plan of Pompeius was to scatter with his cavalry the weak band of horsemen opposite to him, and then to take Cæsar's right wing in the rear. But Cæsar, foreseeing the rout of his cavalry, had stationed behind his right flank about two thousand of his best legionaries. As the enemy's cavalry galloped round the line, driving Cæsar's horsemen before them, they were met and thrown into confusion by this unexpected infantry attack, and galloped from the field of battle.

14.

Four hundred men under the command of Huntly, Hamilton, and Scott of Buccleuch set out from Edinburgh, and the better to conceal their design, marched towards the south. But they soon wheeled to the right, and horses having been provided for the infantry, rode straight to Stirling. By four in the morning they arrived there: not one sentry was posted on the walls, not a single man was awake about the place. They met with no resistance from

any person whom they attempted to seize, except Morton. He defended his house with obstinate valour; they were obliged to set it on fire, and he did not surrender till forced out of it by the flames. In performing this some time was consumed; and the private men, unaccustomed to regular discipline, left their colours and began to rifle the houses and shops of the citizens.

15.

They now determined to reduce the defenders by blockade. Titus drew a line of circumvallation round the city, at a distance of two furlongs from the walls, which was completed by three days' continuous labour of the whole army. The distress of the people, cut off from all external supply, increased rapidly. Multitudes rushed frantically to the gates, and flung themselves into the enclosed space without, imploring permission of the Romans to depart into the country without arms or baggage. But Titus sternly refused. To deter them from the attempt, and teach them that they had no hope but in surrendering the city, he ordered the captives to be suspended on crosses round the walls, and continued for several days to inflict this cruel punishment upon all that fell into his hands.

16.

Hasdrubal crossed the Alps and began to march through Italy to join Hannibal, sending messengers to tell his brother that he was coming. But they fell into the hands of the Romans, and the consul, Caius Claudius Nero, who was watching Hannibal in the south, marched up secretly to join the other consul in the north. Then Hasdrubal was defeated and killed on the banks of the river Metaurus, and Nero marched back again and threw Hasdrubal

bal's head into Hannibal's camp. It was the first news he had had of his brother, and it told him that he could not now hope to conquer Rome.

17

For to the eyes of the Utopians, except very few, which had been in other countries for some reasonable cause, all that gorgeousness of apparel seemed shameful and reproachful. In so much that they most reverently saluted the vilest and most abject of them for lords, and would have passed over the ambassadors themselves without any honour, judging them by their wearing of gold chains to be bondmen. Some found fault at their golden chains, as to no use or purpose, being so small and weak that a bondman might easily break them, and again so wide and large that, when it pleased him, he might cast them off and run away at liberty whither he would. But when the ambassadors had been there a day or two and saw so great abundance of gold so lightly esteemed, yea in no less reproach than it was with them in honour, and more gold in the chains of one bondman than all their own costly ornaments were worth, they for very shame laid away all that gorgeous array whereof they were so proud.

18.

Suddenly, while Agesilaus was still seated in the pride of victory, a horseman, at a gallop, brought the news that a Spartan *mora*, to the number of 600, had been utterly destroyed by Iphicrates and his peltasts near Corinth. Harassed on the march by him, they rashly pursued him, and before they could be drawn up in rank again the peltasts turned upon them, and many of them fell. And as this happened several times, they were at last so hard

pressed that the survivors were no longer able to resist, but turned and fled in great disorder to the beach, where some of them, not many, were rescued by boats. On hearing this, Agesilaus at once set out to take up the bodies. But a truce had already been granted, and a trophy set up by the enemy. This was the most terrible disaster the Lacedæmonians experienced in this war, and was long remembered as one of the most notable exploits in Greek warfare, that hoplites, and those too Spartiâtes, should be defeated by a crowd of light-armed troops.

19.

At last the moment came, and the blow which he struck was a heavy one. The consuls, Crispinus and Marcellus, as fate would have it, had left their camps, each with a small band of followers, and had ridden in company to the top of a wooded hill which lay between their two armies. They were observed by the Numidian cavalry, ready as ever for a surprise or a deed of daring. There was a sudden charge, and Crispinus, wounded to the death, staggered back to his camp, while the body of the other consul, the bravest of the brave, was found by Hannibal himself where it had fallen. The Phœnician gazed on it for a while in silence, and then remarking, "There lies a good soldier but a bad general," ordered it to be honourably burned and the ashes to be sent to his son.

20.

At any rate the Romans were not taken unawares. They had drawn out their whole strength, and were joined by their allies. Thus they marched out 40,000 strong to meet the invaders, who were advancing 70,000 strong along the left bank of the Tiber. Near the small river

Allia the two armies met, about ten miles from Rome, on the fatal 18th of July 390 B.C. The encounter was sharp, short, and decisive. The impetuous onset of the barbarians, their wild battle-cry, and their fierce, uncouth appearance, dismayed the Romans, who, seized with a panic, fled almost without offering resistance. It was a slaughter more than a battle. Thousands rushed into the river to save themselves by swimming to the opposite bank, and many met their death in the waves. The consular tribune, A. Sulpicius, with a remnant of the army, made good his retreat to Rome, while the greater part of the fugitives collected in Veii, the late rival of Rome, which, although overthrown, dismantled, and deserted, was now the only place of refuge for what remained of the Roman legions.

21.

Having led out his army from the camp, Cæsar crossed the river, and having come to the city he sent forward 2000 men, with Labienus as leader, in order to learn what the enemy were doing. He was informed by a farmer that there was much food in the city, and that the citizens, though few in number, were prepared to resist. When Labienus had returned, Cæsar sent ambassadors to the enemy, and promised to remain in his camp for three days, saying that he hoped they would surrender the city to him without a contest.

22.

They gave now public warning to all men to rest no longer upon their neutrality, or to please themselves with the naughty and slothful pretext of indifferency ; but that

they address themselves speedily to take the Covenant, and join with all their power in the defence of this cause against the common enemy, and by their zeal and forwardness hereafter to make up what had been wanting through their lukewarmness,—this they would find to be their greatest wisdom and safety. Otherwise they did declare them to be public enemies to their religion and country; and that they were to be censured and punished as professed adversaries and malignants.—From CLARENDON'S *History of the Great Rebellion*.

23.

He was still speaking, when the crowd began suddenly to wave and shift. Through the breathless silence a noise was heard like the trampling of the feet of a large number of men approaching: some thought it was a rescue, some one thing, some another; shouts rose, Away! away! The packed multitude attempted to scatter, and as the sound had created the alarm, the alarm now increased the sound. Some cried that it thundered, some that an army was coming down from heaven, some felt the earth shake under their feet.

24.

All other human things are disputed, and will be variously thought of to the world's end. But this business of death is a plain case, and admits no controversy. In that centre all opinions meet. Nevertheless, since out of those few mortifying hours, that should have been most entirely to themselves and most at peace from all passion and disquiet, he can afford spare time to inveigh bitterly against that justice which was done upon him, it will be needful to say something in defence of those proceedings;

though briefly, in regard so much on this subject hath been written lately.

25.

Scythia is bounded by the Riphæan mountains, the river Phasis, and by Pontus. The inhabitants do not till the soil, nor have they any home or buildings, since they are accustomed to pasture their flocks over immense deserts. They take their wives and children with them in carts, which they use as houses. They desire neither gold nor silver; feed on milk and honey; regard theft as the heaviest offence. Would that the same moderation reigned among more civilised men; for I see that ignorance of vice among barbarians is better than the knowledge of virtue among Greeks and Romans.

26.

Darius sent a letter to Alexander, in which he promised to give him part of his kingdom, his daughter in marriage, and thirty thousand talents for the captives. Indeed he was not only convinced that he was completely conquered, but was so touched by the kindness of Alexander towards his wife and children that he did not wish to renew the battle. Alexander, however, briefly replied that the world could not be governed by two kings; that the conqueror ought to have the empire; that Darius must either surrender his kingdom entirely or fight a battle next day. Let him not look for any better fortune than before.

27.

After the accusation was concluded, Phocion was called on for his defence; but he found it impossible to obtain a hearing. Attempting several times to speak, he was as

often interrupted by angry shouts ; several of his friends were cried down in like manner, until at length he gave up the case in despair, and exclaimed, "For myself, Athenians, I plead guilty ; I pronounce against myself the sentence of death for my political conduct ; but why are you to sentence these men, near me, who are not guilty ?" "Because they are your friends, Phocion," was the exclamation of those around.—GROTE.

28.

Happy men ! they are beyond the reach of calumny and reverses. There is only one sad reflection : they can serve their country no more. How high was the value of their lives ! they knew it and bartered them for renown. We, in this war unjustly waged against us, shall be exposed to fewer dangers, but more privations. In the endurance of these, our manliness will be put severely to the proof, and virtues which have not been called forth in fifty years, virtues which our enemies seem to have forgotten that we possess, must again come into action, as if under the eyes of a Themistocles and an Aristides. We have all done much ; but we have all done less than we can do, ought to do, and will do.

29.

On the receipt of this answer the Cymæans, unwilling to bring the threatened destruction on themselves by giving up the man, and afraid of having to endure a siege if they continued to harbour him, sent Pactyas away to Mytilene. On this Mazares despatched envoys to the Mytilenæans to demand the fugitive of them, and they were preparing to give him up for a reward (I cannot say with certainty how large, as the bargain was not completed), when the

Cymæans, hearing what the Mytilenæans were about, conveyed away Pactyas to Chios; but the Chians gave him up to the Persians, who kept a strict watch upon him, that they might be able to produce him before Cyrus.

30.

Darius, after his defeat by Alexander at Issus, deserted his mother, wife, and children, and fled into Persis. While the king was dining after the battle, there suddenly arose a cry of misery from the adjoining tent. Alexander asked what this meant, and was told that one of the prisoners had brought back a cloak which Darius had thrown away in his flight, and that the women therefore believed that Darius himself had perished. It is said that Alexander was so moved at their grief, that he too wept, and afterwards commissioned Leonatus, a Macedonian, to go to them and tell them that Darius was still alive.

31.

Believe me, the Republic, which formerly possessed such immense treasures, is now reduced to want and wretchedness, since our princes have been persuaded by weak and interested ministers to purchase with gold the tranquillity of the barbarians. The revenue is exhausted: the cities are ruined: the provinces are dispeopled. For myself, the only inheritance that I have received from my royal ancestors is a soul incapable of fear; and as long as I am convinced that every real advantage is seated in the mind I shall not blush to acknowledge an honourable poverty, which in the days of ancient virtue was considered as the glory of Fabricius. That glory and that virtue may be your own, if you will listen to the voice of Heaven and

of your leaders. But if you will rashly persist, if you are determined to renew the shameful and mischievous examples of old seditions, proceed.

32.

The Normans saw that the English defended themselves well, and were so strong in their position that they could do little against them. So they consulted together privily, and arranged to draw off and pretend to flee, till the English should pursue and scatter themselves over the field; for they saw that if they could once get their enemies to break their ranks, they might be attacked and discomfited much more easily. As they had said, so they did. The Normans by little and little fled, the English following after them. As the one fell back, the other pressed after; and when the Frenchmen retreated, the English thought and cried out that the men of France fled, and would never return. Thus they were deceived by the pretended flight, and great mischief thereby befell them; for if they had not moved from their position, it is not likely that they would have been conquered at all; but like fools, they broke their lines and pursued.

—CREASY.

33.

After the Romans had nearly exhausted themselves in fruitless efforts to break through the barbarian line, their leader Septimuleius bethought himself of a stratagem which seemed to offer a last hope of safety. He commanded a soldier to set fire to the baggage, in order to excite the cupidity of the Germans and distract their attention from the battle. The night was already approaching, and no sooner did the barbarians behold the

rapidly spreading blaze than they feared that the rich booty would be torn from their grasp. They began therefore to be less eager for the fight; whole ranks soon abandoned the unprofitable toil of conflict, and rushed to the burning pile. Hermann sought first by threats and then by prayers to restrain his men. Let them only endure, he said, a little longer; within an hour every man of the hated race would meet with the death which he had deserved, while they themselves would win eternal fame; nor was it right that at such a moment they should think of gain, while battling for the freedom of their fatherland.

34.

But the soldiers, already wearied before the fight with long marches, had scarcely strength to save themselves from the enemy. Scattered everywhere through the country, and ignorant of the roads, they endeavoured to hide themselves in woods and caves; and there many, after much suffering, perished miserably from hunger and thirst. Having flung away their arms, they were unable to defend themselves from their foes, who hunted them down with vindictive cruelty. A portion, who had arrived at the river, endeavoured to cross to the other side, when suddenly a cry was raised that the Germans were upon them; at once they rushed into the water, and the greater part were swept away by the current. The general himself, abandoned by his men, was taken and dragged before the barbarian chief, who greeted him with savage taunts. "Why," he asked, "had he invaded his country? Would it not have been better to remain at home among his slaves than to attack the invincible Germans, who knew how to defend their liberty?"

35.

After remonstrating against the mockery of a trial to which they were submitted, they appealed to the Hellenic sympathies and lofty reputation of the Lacedæmonians. They adverted to the first alliance of Plataea with Athens, concluded at the recommendation of the Lacedæmonians themselves, who had then declined to undertake the protection of the town against Theban oppression. They next turned to the Persian war, wherein Platæan patriotism towards Greece was not less conspicuous than Theban treason. They did not omit to remind the judges of an obligation personal to Sparta—the aid which they had rendered along with the Athenians to Sparta when pressed by the revolt of the Helots at Ithome. This speech is as touching as any which we find in Thucydides, the skill of it consisting in the frequency with which the hearers are brought back to the same topics. And such was the impression which it seemed to make on the five Lacedæmonian judges, that the Thebans present found themselves under the necessity of making a reply to it.

36.

Riches and plenty are the natural fruits of liberty, and where these abound, learning and all the liberal arts will immediately lift up their heads and flourish. As a man must have no slavish fears who will indulge the flights of fancy or speculation and push his researches into all the abstruse corners of truth, so it is necessary for him to have about him a competency of all the conveniences of life. The first thing every one looks after is to provide himself with necessaries; and this point will engross our thoughts till it be satisfied. If this is taken care of to our hands, we look out for pleasure and amusements; and among a

great number of idle people there will be many whose pleasures will lie in reading and contemplation. These are the two great sources of knowledge, and as men grow wise they naturally love to communicate their discoveries; and others, seeing the happiness of such a life, and improving by their conversation with such men, emulate, imitate, and surpass one another until a nation is filled with races of wise and understanding persons.—*Spectator*.

37.

A hundred vessels with their crews fell into the hands of the Græeks, who also captured many others which had been abandoned. The latter Cimon now employed, if we may believe the account currently accepted, in the execution of a most successful stratagem. It is said that he manned the empty vessels in his turn, disguising his people in Persian clothes, of which a large supply had come into his possession. In this way he surprised at night the Persian camp by the Eurymedon, where the approaching fleet was awaited as a friendly one, attacked it at once, and, profiting by the confusion, overpowered it. Cimon, whose presence of mind did not desert him in the hour of victory, was careful to prevent his troops from separating in quest of plunder, and recalled them by a pre-arranged fire-signal, which they obeyed even in the heat of pursuit. After this they erected a trophy. Thus a double victory was won on the same day by land and sea.

38.

There is a bridge cast over the river, not of timber, but of fair stone, consisting of many stately arches. It lies at that part of the town which is farthest from the sea, so

that ships without any hindrance lie all along the side of the town. There is likewise another river that runs by it, which, though it is not great, yet it runs pleasantly; for it rises out of the same hill on which the town stands, and so runs down through it and falls into the Aneides. The inhabitants have fortified the fountain-head of this river, which springs a little out of the town; that so, if they should happen to be besieged, the enemy might not be able to stop or divert the course of the water nor poison it; from thence it is carried in earthen pipes to the lower streets; and for those places of the town to which the water of that small river cannot be conveyed, they have great cisterns for receiving the rain-water, which supplies the want of the other. The town is compassed with a high and thick wall, in which there are many towers and forts; there is also a broad and deep dry ditch, set thick with thorns, cast round three sides of the town, and the river is, instead of the ditch, on the fourth side.—MORRIS'S *Utopia*.

39.

Now that the Great King was already in Bœotia, and his vanguard might at any moment reach the foot of the passes of Cithæron, the Athenians had to face the whole danger of their position. Of defending Attica by land there could be no question: if Thermopylæ could not be held, it would be madness to attempt to block the four comparatively easy roads which converge on Athens from the north. Three alternatives only were possible: to submit to Xerxes; to man the walls and stand a siege; or to abandon the city and retire on the Peloponnese, as the Thespians had already done. Each opinion had its advocates, even the first and most dishonourable. But

Themistocles, in the moment of crisis, carried everything before him by his ready eloquence. He pointed out the hopelessness of surrender for the city, which was beyond all others the peculiar object of the hatred of the Great King, and so incensed the people against Cyrsilus, an orator who pleaded in favour of that mean and witless step, that we hear that the traitor was stoned on the spot.

40.

The nature of the contest that ensued was such as too often distinguishes the warfare between civilised men and savages. On the part of the whites it was conducted with superior skill and success, but with a wastefulness of the blood, and a disregard of the natural rights, of their antagonists; on the part of the Indians it was waged with the desperation of men fearless of death, and who had nothing to expect from peace but disgrace and slavery.

The events of the war are transmitted to us by a worthy clergyman of the time, who dwells with horror and indignation on every hostile act of the Indians, however justifiable, while he mentions with applause the most sanguinary atrocities of the whites. The Indian leader is reviled as a murderer and a traitor, without considering that he was a true-born prince gallantly fighting at the head of his subjects to avenge the wrongs of his family, to retrieve the tottering power of his line, and to deliver his native land from the oppression of usurping strangers.

—WASHINGTON IRVING.

41.

The daily and nightly sallies, which at first had been events of constant and almost daily occurrence, had later

on been partially discontinued and carried on at longer intervals, were now rendered impossible by the superiority of the enemies' numbers and the failure of their own strength. The visitation of disease, which, as is usual in times of famine, beginning with the lower classes, had now become general, was daily becoming more serious, and it was evident that either their allies had given over all hope of raising the blockade or hesitated to risk their lives and fortunes in behalf of others. Besides this, desertions to the enemy were becoming numerous; numbers of the lower orders, in despair of safety, were leaving the city after nightfall, no longer singly, but in crowds, and imploring the enemy to allow them to take refuge in their own farms or in neighbouring towns.

42.

The most part of their living is by hunting and stealing. They be born to war, which they diligently and earnestly seek for, and when they have gotten it, they be wondrous glad thereof. They go forth of their country in great companies together, and whosoever lacketh soldiers, there they proffer their service for small wages. This is the only craft that they have to get their living by. They maintain their lives by seeking their death. For them with whom they be in wages they fight hardly, fiercely, and faithfully. They bind themselves for no certain time. But upon this condition they enter into bonds, that the next day they will take part with the other side for greater wages, and the next day will be ready to come back again for a little more money. There be few wars thereaway wherein is not a great number of them in both parties. Therefore it daily chanceth, that nigh kinsfolk, which were hired together in one part and there very friendly

and familiarly used themselves one with another, shortly after, being separate into contrary parts, run one against another enviously and fiercely, and forgetting both kindred and friendship, thrust their swords one in another.—*MORE'S Utopia.*

43.

It seemed probable that some man of authority had suggested or at least countenanced this resistance of the natives, and suspicion fell on the captive chief Challenchima, who was accused of maintaining a secret correspondence with the enemy. Pizarro waited on the Indian noble, and, charging him with the conspiracy, reproached him with ingratitude towards the Spaniards, who had dealt with him so liberally. He concluded by the assurance that, if he did not cause the Peruvians to lay down their arms and tender their submission at once, he should be burnt alive so soon as they reached Almagro's quarters. The Indian chief listened to the terrible menace with the utmost composure. He denied having had any communication with his countrymen, and said that in his present state of confinement, at least, he could have no power to bring them to submission. He then remained doggedly silent, and Pizarro did not press the matter further. But he placed a stronger guard over his prisoner, and caused him to be put in irons.—*PRESCOTT.*

44.

Let no man think it strange if in speaking of new governments, either by princes or states, I introduce great and eminent examples. Forasmuch as men in their actions follow commonly the ways that are beaten, and when they would do any generous thing they propose to themselves

some pattern of that nature, nevertheless, being impossible to come up exactly to that, or to acquire that virtue in perfection which you desire to imitate, a wise man ought always to set before him for his example the actions of great men who have excelled in the achievement of some great exploit, to the end that though his virtue and power arrives not at that perfection, it may at least come as near as is possible, and receive some tincture thereby. Like experienced archers who, observing the mark to be at great distance, and knowing the strength of their bow and how far it will carry, they fix their aim somewhat higher than the mark, not with design to shoot at that height, but that by mounting their arrow to a certain proportion they may come the nearer to the mark they intend.—MACHIAVELLI.

45.

Numantia, which was a town of Spain near the sources of the river Durius, was celebrated for the long war which it maintained against the Romans. The inhabitants obtained some advantages until Scipio Africanus was put in command and bidden to finish the war. He began the siege with an army of 60,000 men, and was bravely opposed by the besieged, who were no more than 4000 men able to bear arms. Both armies behaved with uncommon valour, but the courage of the Numantines was soon changed into fury and despair. Their provisions began to fail, and they fed upon the flesh of their horses, and afterwards on that of their dead companions. At last they were obliged to draw lots to kill and devour one another. At last Scipio demanded that they should surrender on the following day. They refused, and when a longer time had been granted, they set fire to their houses and

all destroyed themselves, so that not even one remained to adorn the triumph of the conqueror. Some historians, however, declare that a certain number surrendered, and were sold as slaves.

46.

It had become sufficiently manifest to the royal party that the Prince was not to be purchased by "millions of money" or by unlimited family advancement—not to be cajoled by flattery or offers of illustrious friendship. It had been decided therefore to terrify him into retreat or to remove him by murder. The government had been thoroughly convinced that the only way to finish the revolt was to "finish Orange." The mask then was thrown off.

It had been decided to forbid the Prince bread, water, fire, and shelter; to give his wealth to the fisc, his heart to the assassin, his soul, it was hoped, to the Father of evil. The Prince treated with scorn the price set upon his head, ridiculing this project to terrify him for its want of novelty, and asking the monarch if he supposed the rebel ignorant of the various bargains which had been frequently made before with cut-throats and poisoners to take away his life. "I am in the hands of God," said William of Orange; "my worldly goods and my life have been long since dedicated to his service. He will dispose of them as seems best for his glory and my salvation."—MOTLEY'S *Dutch Republic*.

47.

He was indeed so far spent with his sickness that he did not expect to live out the whole day when the last decisive battle was given; but knowing the fatal conse-

quences that would happen to his children and people in case he should die before he put an end to that war, he commanded his principal officers that, if he died during the engagement, they should conceal his death from the army, and that they should ride up to the litter in which his corpse was carried, under the pretence of receiving orders from him as usual. Before the battle began, he was carried through all the ranks of his army in an open litter, as they stood drawn up in array, encouraging them to fight valiantly in defence of their religion and country. Finding afterward the battle to go against him, though he was very near his last agonies, he threw himself out of his litter, rallied his army, and led them on to the charge, which afterward ended in a complete victory on the side of the Moors. He had no sooner brought his men to the engagement, but finding himself utterly spent, he was again replaced in his litter, where, laying his finger on his mouth to enjoin secrecy to his officers who stood about him, he died a few moments after in that posture.

48.

There he cast anchor, and, to prove the affections of the people, sent some of his men to land, making great boasts of the power that was to follow. The Kentish men, perceiving that Perkin was not followed by any English of name or account, and that his forces consisted but of strangers born,—and most of them base people and freebooters, fitter to spoil a coast than to recover a kingdom,—resorting unto the principal men of the country, professed their loyalty to the king, and desired to be directed and commanded for the best of the king's service. The gentlemen, entering into consultation, directed some forces

in good number to show themselves upon the coasts, and some of them to make signs to entice Perkin's soldiers to land, as if they would join them, the better to encourage them to land. But Perkin—who had learned thus much, that people under command do use to consult, and after to march in order, and rebels contrariwise do run upon a head together in confusion—observing their orderly and not tumultuary arming, doubted the worst.

49.

The season was now so far advanced that Archidamus gave up all hope of capturing Plateæ in the current year. He resolved to turn the siege into a blockade, and to dismiss the greater part of his army homewards. Accordingly he surrounded the city with lines of circumvallation, consisting of two substantial walls, with towers at regular intervals; they faced the one inward and the other outward, in case any attempts might be made by the Athenians to raise the blockade. In front of each of the faces lay a ditch, while the space between the two walls provided dwelling-space for the troops. Leaving a force consisting half of Bœotians and half of Peloponnesians to maintain these lines, Archidamus marched back to Corinth with the bulk of his army.

50.

After they had been in the camp six or seven days, and were already suffering from want of provisions, a horseman was seen coming across the plain. We stood around in the greatest concern until some one exclaimed, I am sure he is bringing good news: that man is not fleeing from an enemy, but hasting to friends. Shortly after the man arrived himself, and announced that the consul, who had set

out the preceding day from Rome, had met the army of the enemy in a defile and completely destroyed it. As is usually the case, now that the fear was removed, the soldiers forgot the danger which for many nights and days had seemed so serious as to give no hope of safety.

51.

The range of Homeric simile is as wide as the life known to the poet. Some of the grandest images are suggested by fire—especially fire raging in a mountain forest—by torrent, snowstorm, lightning, or warring winds. Among animals, the lion is remarkable as furnishing no fewer than thirty comparisons to the *Iliad*—the finest of all perhaps being that in which Ajax, defending the corpse of Patroclus, is compared to a lion guarding his cubs, who “glares in his strength and draws down all the skin of his brows, covering his eyes.” The useful and ornamental arts afford other similitudes; others are drawn from the commonest operations or experiences of everyday life, for Homer thinks nothing too homely for his purpose if only it be vivid.

52.

Some of Alexander's luck seems to have deserted him when once he turned back and set his face homewards. At the outset of his return journey he had received the only serious wound he ever knew; and now, in the midst of it, he made a march which was one continued disaster. He lost himself in the unexplored deserts of Beluchistan, and marched for sixty days over sterile valleys and still more sterile hills, where neither food nor water were to be had. We hear of marches of forty miles between well and well, and of whole companies left stricken down by

sunstroke at the roadside. All the baggage-animals died, the sick and wounded were abandoned for want of transport, and the stragglers, all of whom perished, were numbered by the thousand.

53.

The constitutional reforms of Solon are even more important than his economical legislation. They were the starting-point of all political liberty at Athens; and their importance was so impressed on the citizens of later years that all early laws were put down to him, just as old Spartan regulations came to be ascribed to Lycurgus. Solon was a man of just and liberal soul, and a sincere friend of the people; but he was also a noble with a rooted dislike to democratic methods of government. His aim was to construct a constitution which should give the proletariat an ultimate control over the administration of public affairs without allowing them the power to interfere in matters of detail. The nobles were no longer to govern at their own goodwill and for their own benefit; but they—reinforced by the richest of the honourable classes—were to continue to administer the State under due control, and for the benefit of the whole community.

54.

The Athenians had ruin staring them in the face if they could not burst the barrier and force their way to sea; the Syracusans were borne up by the self-confidence which their previous successes had generated, and determined not to lose the fruits of their long struggle. There was little manœuvring possible, and the fight resembled a land battle on the sea, for the vessels drifted

into knots and lay wedged together, while the hoplites fought hand to hand in their attempts to board.

55.

At last the resolution of the Athenians began to fail them, in spite of their superior numbers. They had made no headway, and had not even approached the boom. With a simultaneous impulse every vessel that could get loose backed water, turned, and made for the shore. The land army, with one loud groan of despair, ran down from the camp to the beach to aid in dragging the ships into safety. Sixty came safely to land, fifty were left in the power of the enemy or lay at the bottom of the harbour. The Syracusans had suffered almost as severely in proportion to their numbers, for nearly thirty of their vessels were sunk or utterly disabled.

56.

This party was headed by Phocion, the last Athenian who combined successfully the functions of orator and general. Though brave and honest, he was a hopeless pessimist. He was too much of a philosopher to be in harmony with the multitude, and, moreover, held democracy in such contempt that he believed that no good thing could ever come from the Athenian Ecclesia. He particularly detested the fiery and emotional harangues of Demosthenes, and opposed him so bluntly, yet so efficiently, that the orator was wont to say whenever his adversary mounted the Bema, "Here comes the cleaver that will hack my periods to pieces."

57.

It was disputed on all parts with great fierceness and

courage, the enemy preserving good order and standing rather to keep the ground they were upon than to get more ; by which they did not expose themselves to those disadvantages which any motion would have offered to the assailants. The king's horse, with a kind of contempt of the enemy, charged with wonderful boldness upon all grounds of inequality, and were so far too hard for the troops of the other side that they routed them in most places till they had left the greatest part of their foot without any guard at all of horse. But then the foot behaved themselves admirably on the enemy's part, and gave their scattered horse time to rally, and were ready to assist and secure them upon all occasions. The London trained bands and auxiliary regiments (of whose inexperience of danger or any kind of service men had till then too cheap an estimation) behaved themselves to wonder, and were in truth the preservation of that army that day. —CLARENDON, *History of the Rebellion*.

58.

The ground of these observations, and that which renders them just and true, is, that doubting necessarily implies some degree of evidence for that of which we doubt. For no person would be in doubt concerning the truth of a number of facts so and so circumstanced which should accidentally come into his thoughts, and of which he had no evidence at all. And though in the case of an even chance, and where, consequently, we were in doubt, we should in common language say that we had no evidence at all for either side ; yet that situation of things which renders it an even chance, and no more, that such an event will happen, renders this case equivalent to all others where there is such evidence on both sides of a

question as leaves the mind in doubt concerning the truth.—BISHOP BUTLER.

59.

Lysander landed with great pomp at Piræus and took possession of both of the upper and lower city. He destroyed the arsenal, took away the few war-galleys which lay in the harbour, and burnt those which were upon the stocks. Then the work of demolishing the fortifications was taken in hand. In presence of the Peloponnesian army and navy the Long Walls were breached, while triumphant music and choric dances testified to the exultation of the conquerors. A shout went up from the victorious ranks that Greece was freed of her tyrant, and that every city could at last be sure of her autonomy.

60.

The sum of the whole is plainly this: The nature of man, considered in his single capacity and with respect only to the present world, is adapted and leads him to attain the greatest happiness he can for himself in the present world. The nature of man, considered in his public or social capacity, leads him to a right behaviour in society to that course of life which we call virtue. Men follow or obey their nature in both these capacities and respects to a certain degree, but not entirely.—BISHOP BUTLER.

61.

When I, says Descartes, set forth in the pursuit of truth, I found that the best way was to reject everything I had hitherto received, and pluck out all my old opinions, in order that I might lay the foundation of them afresh; believing that, by this means, I should more

easily accomplish the great scheme of life than by building on an old basis, and supporting myself by principles which I had learned in my youth, without examining if they were really true. I therefore will occupy myself fully and earnestly in effecting a general destruction of all my old opinions. For if we would know all the truths that can be known, we must in the first place free ourselves from our prejudices, and make a point of rejecting those things which we have received, until we have subjected them to a new examination.

62.

Suspense was ended, but Nelson's weightiest responsibility had yet to be met. The enemy was still so far distant that he could not be reached till near nightfall, and it was possible that not only would the battle be fought in the dark, but that some at least of the ships would not have daylight to take their positions. The consequent difficulty and risk was in any event great; but in this case the more so, because the ground was unknown to every officer in the fleet. There was no time now for calling captains together, nor for forming plans of action. Then appeared conspicuously the value of that preparedness of mind, as well as of purpose, which at bottom was the greatest of Nelson's claims to credit. Much had been received by him from Nature,—gifts which, if she bestows them not, man struggles in vain to acquire by his own efforts; but the care which he took in fitting himself to use those gifts to their utmost capacity is his own glory. It was not for him, face to face with opportunity, to hesitate and debate whether he would be justified in attacking at once. But this preparation of purpose might have led only to a great disaster had it not received guidance from

a richly stored intellect, which had pondered probable conditions so exhaustively that proper direction could be at once imparted and at once understood.

63.

The mutineers again and again made a rush at the low mud wall. Again and again they were beaten off, but swarms of them were firing all day, and many of the defenders fell under their bullets. The poor women and children had to crouch for shelter under the wall, with no roof over their heads to guard them from the scorching rays of the Indian sun. There was but one well from which water could be drawn, and those who went to draw water there did it at the peril of their lives. The mutineers took care to direct their bullets upon it, and many a man dropped slain or wounded as he strove to fetch a little water to cool the parched mouths of wife or child. At last Nana Sahib, finding that he could not get in by force, offered to let the garrison go safely away if the hospital were surrendered. The offer was accepted, and all who still lived were taken down to the river and placed on board large boats, to float down the stream. The treacherous mutineers never meant that they should escape with their lives. They gathered on the bank and shot them down. Some of the women and children who were still alive were carried to a house, where for some days they were kept alive. The murderers were sent in, and they were all massacred. Their bodies were thrown into the well from which their brothers and husbands had sought for water in the days of the siege.—GARDINER.

64.

For my part I find it impossible to conceive that any

one believes in his own politics, or thinks them to be of any weight, who refuses to adopt the means of having them reduced into practice. It is the business of the speculative philosopher to mark the proper ends of governments. It is the business of the politician, who is the philosopher in action, to find out proper means towards those ends, and to employ them with effect. Therefore every honourable connection will avow it as their first purpose to pursue every just method to put the men who hold their opinions into such a condition as may enable them to carry their common plans into execution with all the power and authority of the State. As this power is attached to certain situations, it is their duty to contend for those situations. Without a proscription of others, they are bound to give their own party the preference in all things ; and by no means, for private considerations, to accept any offer of power in which the whole party is not included ; nor to suffer themselves to be led, or to be controlled, or to be over-balanced, in office or in council, by those who contradict the very fundamental principles on which their party is formed, and even those upon which every fair connection must stand.—BURKE.

65.

They went then till they came at a place where they saw a way put itself into their way, and seemed withal to lie as straight as the way which they should go : and here they knew not which of the two to take, for both seemed straight before them ; therefore here they stood still to consider. And as they were thinking about the way, behold a man black of flesh, but covered with a very light Robe, came to them, and asked them why they stood there ? They answered they were going to

the Celestial City, but knew not which of these ways to take. Follow me, said the man—it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the City that they desired to go to, that in little time their faces were turned away from it : yet they followed him. But by-and-by, before they were aware, he led them both within the compass of a Net, in which they were both so entangled that they knew not what to do ; and with that the white Robe fell off the black man's back : then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

66.

The partisans of the French alliance, on the other hand, said that the very reasons which were urged in favour of a league with England—the vicinity of the kingdom and its superior force—were the real causes why a sincere and durable confederacy could never be formed with that hostile nation : That among neighbouring states occasions of quarrel were frequent ; and the more powerful would be sure to seize every frivolous pretence for oppressing the weaker and reducing it to subjection : That as the near neighbourhood of France and England had created a war almost perpetual between them, it was the interest of the Scots, if they wished to maintain their independence, to preserve their league with the former kingdom, which balanced the force of the latter : That if they deserted that old and salutary alliance, on which their importance in Europe chiefly depended, their ancient enemies, stimulated both by interest and by passion, would soon invade them with superior force and bereave them of all their

liberties ; or, if they delayed the attack, the insidious peace, by making the Scots forget the use of arms, would only prepare the way for a slavery more certain and more irretrievable.—HUME, *History of England*.

67.

By these researches into the state of the earth and its inhabitants at former periods, we acquire a more perfect knowledge of its present condition, and more comprehensive views concerning the laws now governing its animate and inanimate productions. When we study history, we obtain a more profound insight into human nature by instituting a comparison between the present and former states of society. We trace the long series of events which have gradually led to the actual posture of affairs ; and, by connecting effects with their causes, we are enabled to classify and retain in the memory a multitude of complicated relations—the various peculiarities of national character, the different degrees of moral and intellectual refinement, and numerous other circumstances which, without historical associations, would be uninteresting or imperfectly understood. As the present condition of nations is the result of many antecedent changes, some extremely remote and others recent, some gradual, others sudden and violent, so the state of the natural world is the result of a long succession of events ; and if we would enlarge our experience of the present economy of nature, we must investigate the effects of her operations in former epochs.—SIR C. LYELL

68.

Any man knows when he is justified, and all the wits in the world cannot enlighten him on that point. The

murderer always knows that he is justly punished; but when a government takes the life of a man without the consent of his conscience, it is an audacious government, and is taking a step towards its own dissolution. Is it not possible that an individual may be right and a government wrong? Are laws to be enforced simply because they were made? or declared by any number of men to be good, if they are *not* good? Is there any necessity for a man's being a tool to perform a deed of which his better nature disapproves? Is it the intention of law-makers that *good* men shall be hung ever? Are judges to interpret the law according to the letter, and not the spirit? What right have *you* to enter into a compact with yourself that *you will* do thus or so, against the light within you? Is it for *you* to *make up* your mind,—to form any resolution whatever,—and not accept the convictions that are forced upon you, and which ever pass your understanding? I do not believe in lawyers, in that mode of attacking or defending a man, because you descend to meet the judge on his own ground, and, in cases of the highest importance, it is of no consequence whether a man breaks a human law or not. Let lawyers decide trivial cases. Business men may arrange that among themselves. If they were the interpreters of the everlasting laws which rightfully bind man, that would be another thing.—THOREAU, *A Plea for Captain John Brown* (1859).

69.

Sir, of all the imputations to which that right honourable gentleman could be subjected, I confess I did think that of intrigue and cabal the least likely to be preferred against him by any man who has witnessed his public conduct. No, sir. Never did young ambition, just strug-

gling into public notice and aiming at popular favour, labour with half so much earnestness to court reputation and to conciliate adherents as my right honourable friend has laboured since his retreat from office, not to attract, but to repel, not to increase the number of his followers, but to dissolve attachment and to transfer support. And if, whatever has been his endeavour to insulate and to individualise himself in political life, he has not been able to succeed wholly, even with those who would sacrifice to his wishes everything but their attachment to him,—if with the public he has succeeded not at all, what is the inference? What but that, retreat and withdraw as much as he will, he must not hope to efface the memory of his past services from the gratitude of his country? He cannot withdraw himself from the following of a nation; he must endure the attachment of a people whom he has saved.—CANNING.

70.

These two fortresses and the Bourg it was Piccinino's intention to surprise; and he thought it would be no difficult matter to effect it, considering the negligence and security of the garrison, which in all probability would be increased by the late victory; and because he knew by late experience that no enterprise was more likely to succeed than one that was judged impracticable by the enemy. Having, therefore, drawn out a picked body of men for this purpose, he advanced in the dead of night on the walls of Verona, and making a sudden scalado upon the new citadel, he carried it almost before the enemy knew anything of the matter. But the sentinels of the old citadel, hearing the outcries of those that had been surprised in the new one, at last perceived the enemy

was upon them, and immediately began to ring the alarm bells to raise the people. In the meantime Piccinino's forces had taken possession of the Bourg of St Zeno, and were pushing forward into the town, when the citizens, finding that there was no possibility of defending themselves against them, advised the magistrates to retire into the forts, to save their own lives and the city from being plundered, as it would be much better to do that and wait for a change of fortune than to be murdered themselves, and provoke the enemy to show no mercy to the city.—MACHIAVELLI.

71.

One *Hay* was at the time employed in tilling a field at no great distance from the two armies; but how soon he perceived the Scots were flying he left his work, and, animated with indignation and rage, he bethought himself of an expedient to prevent the ruin and disgrace of his country which all ages will ever admire and extol. He armed himself and his two sons, men like himself of extraordinary strength and incomparable courage, with their plough-yokes; and having reproached the foremost of those that fled, and perhaps prevailed with some to return, he placed them and himself in the narrow pass through which he knew the remainder of the worsted army must flee; and as they advanced, he met and knocked them down unmercifully with his mighty yoke, insomuch that he put a stop to their flight. And the Scots, thus equally mauled by, and in a manner pent up between, their friends and foes, knew not what to do. If they continued to fly, they must needs encounter, as they imagined, fresh forces of the prevailing enemy; and if they should face about again, they must re-engage men animated, but at the same

time wearied and fatigued, by victory. They thought fittest to turn upon their pursuers, and did it accordingly.—
ABERCROMBY.

72.

Even Sainte Aldegonde did not believe that the bridge could be completed. His fears were that the city would be ruined rather by the cessation of its commerce than by want of daily food. Already, after the capture of Liefkenshoek and the death of Orange, the panic among commercial people had been so intense that seventy or eighty merchants, representing the most wealthy mercantile firms in Antwerp, made their escape from the place, as if it had been smitten with pestilence or were already in the hands of Parma. All such refugees were ordered to return on peril of forfeiting their property. Few came back, however, for they had found means of converting and transferring their funds to other more secure places, despite the threatened confiscation. It was insinuated that Holland and Zeeland were indifferent to the fate of Antwerp, because in the sequel the commercial cities of those provinces succeeded to the vast traffic and the boundless wealth which had been forfeited by the Brabantine capital. The charge was an unjust one. At the very commencement of the siege the States of Holland voted two hundred thousand florins for its relief; and, moreover, these wealthy refugees were positively denied admittance into the territory of the United States, and were thus forced to settle in Germany or England.—MOTLEY, *United Netherlands*.

73.

The queen had now brought affairs with Mary to that situation which she had long ardently desired; and had

found a plausible reason for executing vengeance on a competitor, whom, from the beginning of her reign, she had ever equally dreaded and hated. But she was restrained from instantly gratifying her resentment by several important considerations. She foresaw the invidious colours in which this example of uncommon jurisdiction would be represented by the numerous partisans of Mary, and the reproach to which she herself might be exposed with all foreign princes, perhaps with all posterity. The rights of hospitality, of kindred, and of royal majesty seemed in one single instance to be all violated; and this sacrifice of generosity to interest, of clemency to revenge, might appear equally unbecoming a sovereign and a woman. Elizabeth, therefore, who was an excellent hypocrite, pretended the utmost reluctance to proceed to the execution of the sentence; affected the utmost tender sympathy with her prisoner; displayed all her scruples and difficulties; rejected the solicitation of her courtiers and ministers; and affirmed, that were she not moved by the deepest concern for her people's safety, she would not hesitate a moment in pardoning all the injuries which she herself had received from the Queen of Scots.—HUME.

74.

Washington never hesitated to obey; but he accompanied his obedience by a statement of his own convictions and his reasons for them, which, though couched in terms the most respectful, galled his irascible chief. The Governor acknowledged his merit; but bore him no love, and sometimes wrote to him in terms which must have tried his high temper to the utmost. Sometimes, though rarely, he gave words to his emotion.

“Your Honour,” he wrote in April, “may see to what

unhappy straits the distressed inhabitants and myself are reduced. I see inevitable destruction in so clear a light, that unless vigorous measures are taken by the Assembly, and speedy assistance sent from below, the poor inhabitants that are now in forts must unavoidably fall, while the remainder are flying before the barbarous foe. In fine, the melancholy situation of the people ; the little prospect of assistance ; the gross and scandalous abuse cast upon the officers in general, which is reflecting upon me in particular for suffering misconduct of such extraordinary kinds ; and the distant prospect, if any, of gaining honour and reputation in the service,—cause me to lament the hour that gave me a commission, and would induce me at any other time than this of imminent danger to resign my command.”—F. PARKMAN.

75.

Hereupon they resolved to set sail for the Isthmus ; which had presently been done, if the wisdom of Themistocles had not prevented it. For he, perceiving what a violent fear had stopped up their ears against all good counsel, did practise another course, and forthwith labour to prevent the execution of this unwholesome decree, not suffering the very hour of performance to find him busy in wrangling altercation. As soon as the Council broke up, he despatched secretly a trusty gentleman to the Persian captains, informing them truly of the intended flight, and exhorting them to send part of their navy about the island, which, encompassing the Greeks, might prevent their escape, giving them withal a false hope of his assistance. The Persians no sooner heard than believed these good news, well knowing that the victory was their own assured if the Athenian fleet joined with them, which

they might easily hope, considering what ability their master had to recompense, for so doing, both the captains with rich rewards and the people with restitution of their city and territories. By these means it fell out that when the Greeks very early in the morning were about to weigh anchor, they found themselves enclosed round with Persians, who had laboured hard all night, sending many of their ships about the isle of Salamis, to charge the enemy in rear, and landing many of their men in the isle of Psyttalea, which lieth over against Salamis, to save such of their own, and kill such of the Grecian party as by any misfortune should be cast upon the shore. — SIR WALTER RALEIGH.

76.

Another thing to be considered is, that allowing this light of impeachment to be as inherent as they please, yet, if the commons have been perpetually mistaken in the merits of the causes and the persons, as well as in the consequence on the peace of the state, we cannot conclude less than that the commons in Greece and Rome (whatever they may be in other states) were by no means qualified, either as prosecutors or judges, in such matters ; and, therefore, that it would have been prudent to have reserved these privileges dormant, never to be produced but upon very great and urgent occasions, where the state is in apparent danger, the universal body of the people in clamours against the administration, and no other remedy in view. But for a few popular orators or tribunes, upon the score of personal piques—or to employ the pride they conceive in seeing themselves at the head of a party—or as a method for advancement,—for such men, I say, when the state itself would gladly be quiet, and has, besides

affairs of the last importance on the anvil, to impeach Miltiades, after a great naval victory, for not pursuing the Persian fleet; to impeach Aristides, the person most versed among them in the knowledge and practice of their laws, for a blind suspicion of his acting in an arbitrary way, that is, as they expound it, not in concert with the people; to impeach Pericles, after all his services, for a few inconsiderable accounts; or to impeach Phocion, who had been guilty of no other crime but negotiating a treaty for the peace and security of his country,—what could the continuance of such proceedings end in, but the utter discouragement of all virtuous actions and persons, and consequently in the ruin of a state?—SWIFT.

77.

I had maintained the city for a long period, without any excessive tumult or great effusion of blood—a city where there was such a multitude of inhabitants, mostly merchants or artisans deprived of all their traffic, stripped of their manufactures, destitute of all commodities and means of living. I had done this in the midst of a great diversity of humours and opinions, a vast popular licence, a confused anarchy, among a great number of commanders, most of them inexperienced in war; and under all these circumstances I exerted myself to do my uttermost duty in preserving the city, both in regard to its internal government and by force of arms by land and sea, without sparing myself in any labour or peril. I know very well that there are many persons who, finding themselves quite at their ease, and far away from the hard blows that are passing, are pleased to exhibit their wisdom by sitting in judgment upon others, founding their decision only upon the results. But I demand to be judged by equity and

reason, when passion has been set aside. I claim that my honour shall be protected against my calumniators ; for all should remember that I am not the first man, nor shall I be the last, that has been blamed unjustly.—MOTLEY.

78.

The advice was good ; but James was in no condition to take it. His understanding had always been dull and feeble ; and, such as it was, womanish tremors and childish fancies now disabled him from using it. He was aware that his flight was the thing which his adherents most dreaded, and which his enemies most desired. Even if there had been serious personal risk in remaining, the occasion was one on which he ought to have thought it infamous to flinch : for the question was whether he and his posterity should reign on an ancestral throne or should be vagabonds and beggars. But in his mind all other feelings had given place to a craven fear for his life. To the earnest entreaties of the agents whom his friends had sent he had only one answer. His head was in danger. In vain he was assured that there was no ground for such an apprehension ; that common-sense, if not principle, would restrain his kinsman from incurring the guilt and shame of regicide and parricide ; and that many, who never would consent to depose their sovereign while he remained on English ground, would think themselves absolved from their allegiance by his desertion. Fright overpowered every other feeling. James determined to depart.—MACAULAY.

79.

Polybius has said that during the wars with the Romans the Carthaginian constitution became more democratical,

and he ascribes the victory of the Romans in some measure to the superior wisdom of the aristocratical government, and the instability of popular counsels at Carthage. It is indeed evident that the family of Barca rested on popular support, and were opposed by the power of the aristocracy. In fact, Hamilcar seems to have stood in the position of Pericles at Athens; both have often been taxed with having injured irreparably the constitutions of their two countries; and both perhaps had the natural weakness of great men, that feeling themselves to be better than any institutions, they removed too boldly things that to them were hindrances, but to the mediocrity of ordinary men are supports or useful guides; so that when they died and no single men arose able to fill their place, what they had done found nothing to succeed to it, and then the overthrow of the older system appeared an irreparable mischief.—ARNOLD.

80.

It is of singular use to princes if they take the opinions of their council both separately and together; for private opinion is more free, but opinion before others is more reverend. In private, men are more bold in their own humours, and, in consort, men are more obnoxious to others' humours, therefore it is good to take both—and of the inferior sort, rather in private to preserve freedom,—of the greater, rather in consort to preserve respect. It is in vain for princes to take counsel concerning matters, if they take no counsel likewise concerning persons—for all matters are as dead images, and the life of the execution of affairs resteth in the good choice of persons; neither is it enough to consult concerning persons, "*secundum genera*" as in an idea of mathematical description, what

the kind and character of the person should be ; for the greatest errors are committed, and the most judgment is shown, in the choice of individuals. It was truly said, "*Optimi consiliarii mortui*"—"Books will speak plain when counsellors blanch," therefore it is good to be conversant in them, especially the books of such as themselves have been the actors upon the stage.—BACON.

81.

I have read in the records of our Arctic discoveries, how during the long weeks of the outward voyage—while the crew, with little occupation in hand, were divided between regrets for the homes they were leaving and interest in the strange objects to which they were advancing—it was observed that, according to the complexion and temperament of each, they would fix themselves abaft or forward ;—the one class, wistful and melancholy, glancing backward on the receding waters ; the other, sanguine and alert, gazing with unblenched cheek on the gulfs before them, and scanning with ardent gaze every opening of new incidents and features. Hope was at the prow ; at the stern were listlessness and despondency.

82.

I do then declare my conviction, and wish it may stand recorded to posterity, that there never was a bad man that had ability for good service. It is not in the nature of such men ; their minds are so distorted to selfish purposes, to knavish, artificial, and crafty means of accomplishing those selfish ends, that if put to any good service they are poor, dull, helpless. Their natural faculties never have that direction—they are paralytic on that side ;—the muscles, if I may use the expression, that

ought to move it are all dead. They know nothing but how to pursue selfish ends by wicked and indirect means. No man ever knowingly employed a bad man on account of his abilities, but for evil ends. Mr Hastings knew this man to be bad ; all the world knew him to be bad ; and how did he employ him ? in such a manner as that he might be controlled by others ? A great deal might be said for him if this had been the case. There might be circumstances in which such a man might be used in a subordinate capacity. But who ever thought of putting such a man virtually in possession of the whole authority both of the Committee and the Council-General, and of the revenues of the whole country ?

83.

The Earl of Manchester, of the whole cabal, was in a thousand respects most unfit for the company he kept. He was of a gentle and a generous nature ; civilly bred ; had reverence and affection for the person of the king, upon whom he had attended in Spain ; loved his country with too unskilful a tenderness ; and was of so excellent a temper and disposition, that the barbarous times, and the rough parts he was forced to act in them, did not wipe out or much deface those marks : insomuch as he was never guilty of any rudeness towards those he was obliged to oppress, but performed always as good offices towards his old friends, and all other persons, as the iniquity of the time, and the nature of the employment he was in, permitted him to do, which kind of humanity could be imputed to very few.

84.

The English and French have not only political reasons

to induce them to mutual hatred, but often the more prevailing motive of private interest to widen the breach. A war between other countries is carried on collectively; army fights against army, and a man's own private resentment is lost in that of the community: but in England and France the individuals of each country plunder each other at sea without redress, and consequently feel that animosity against each other which passengers do at a robber. They have for some time carried on an expensive war, and several captives have been taken on both sides: those made prisoners by the French have been used with cruelty, and guarded with unnecessary caution: those taken by the English, being much more numerous, were confined in the ordinary manner; and not being released by their countrymen, began to feel all those inconveniences which arise from want of covering and long confinement. Their countrymen were informed of their deplorable situation; but they, more intent on annoying their enemies than relieving their friends, refused the least assistance.

85.

Upon the first sitting down before it, after they had taken a full view of the ground, their General advised with his council of war in what manner he should proceed, whether by assault or approach, in which there was great diversity of opinions. The works were weak, the number of the assailants sufficient, all materials in readiness; they believed the soldiers in the town full of apprehension, and a very considerable party of the inhabitants disaffected to the garrison, who in the time of a storm would be able to beget a great distraction. They might be able to storm it in so many places at once that the number of the soldiers

within would not be able to defend all; and if they prevailed in any one, their whole body of horse might enter and be immediately masters of the town. If they prevailed this way, their army would have that reputation, and carry that terror with it, that no power of the King's would hereafter be able to abide it; but they might march over the kingdom, and subdue every part of it: whereas if they delayed their work, and proceeded by way of approach, those in the town would recover heart, and, after they had digested the present fears and apprehensions, contemn their danger; and their own soldiers, who were yet fresh and vigorous, would every day abate in courage, and their numbers in a few weeks lessen as much by sickness and duty as they should probably do by an assault.—CLARENDON.

86.

What opinion he had himself of this proposal we do not know. But this is certain, that the principal citizens were so apprehensive of his aiming at arbitrary power that they got him to embark as soon as possible; and to expedite matters the more, they ordered, among other things, that he should have the choice of his colleagues. Putting to sea, therefore, with a fleet of a hundred ships, he sailed to the island of Andros, where he fought and defeated the Andrians and such of the Lacedæmonians as assisted them. Yet he did not attack the city, which gave his enemies the first occasion for the charge which they afterwards brought against him. Indeed, if ever a man was ruined by a high distinction of character, it was Alcibiades. For his continual successes had produced such an opinion of his courage and capacity that afterwards, when he happened to fail in what he undertook, it was suspected to be

from want of inclination, and no one would believe it was from want of ability. They thought nothing too hard for him when he pleased to exert himself. They hoped also to hear that Chios was taken, and all Ionia reduced, and they grew impatient when anything was not performed with the rapidity they expected. They never considered the smallness of his supplies, and that, having to carry on war with a people furnished with supplies from the treasury of a great king, he was often under the necessity of leaving his camp to go in search of money and provisions for his men.

87.

Alcibiades. It is hard, Socrates, to gainsay well-spoken words. But this I bear in mind, how many evils ignorance is the cause of, as often as through it we unwittingly do and pray for things which are worst for us.

Socrates. But perhaps, my good sir, we speak amiss in reviling ignorance at random, unless we add that ignorance of some things is good for some men in some conditions, just as it is evil for those whom you spoke of.

Alc. How say you? Is there anything which it is better for any man in any case to not know than to know?

Soc. I think so; do not you?

Alc. No, by Zeus!

Soc. Then let us further consider this. If it should suddenly occur to you to take a sword and to go to the door of Pericles, your guardian and friend, and to ask if he is at home, wishing to kill him, but no one else; and the servant should say he is within; if, then, going in and seeing him you should not know him, and should think him to be some one else, would you still want to kill him?

It is better, then, at certain times, and for men in certain conditions, to not know than to know.

88.

Hylas. I beg your pardon, Philonous, for not meeting you sooner. All this morning my head was so filled with our late conversation that I had not leisure to think of the time of the day, or indeed of anything else.

Philonous. I am glad you were so intent upon it, in hopes if there were any mistakes in your concessions, or fallacies in my reasonings from them, you will now discover them to me.

Hyl. I assure you I have done nothing ever since I saw you, but search after mistakes and fallacies, and, with that view, have minutely examined the whole series of yesterday's discourse : but all in vain, for the notions it led me into, upon review, appear still more clear and evident ; and, the more I consider them, the more irresistibly do they force my assent.

Phil. And is not this, think you, a sign that they are genuine, that they proceed from nature, and are conformable to right reason ? Truth and beauty are in this alike, that the strictest survey sets them both off to advantage ; while the false lustre of error and disguise cannot endure being reviewed, or too nearly inspected.

Hyl. I own that there is a great deal in what you say. Nor can any one be more entirely satisfied of the truth of those odd consequences, so long as I have in view the reasonings that lead to them. But when these are out of my thoughts, there seems, on the other hand, something so satisfactory, so natural and intelligible, in the modern way of explaining things that, I profess, I know not how to reject it.

89.

Now after the second watch the Prince returned unto his lodging, and casting himselfe upon a Carpet, hee meant to sleepe: but the desire of day would not suffer him; he then commanded me to give him a booke, wherein he did reade: therein was containd the lives of his Father and Grandfather, and of other valiant Knights, the which he did ordinarily reade. He called me, having light upon (in reading) the discourse of a Battell that his Grandfather had lost against the *Persians*, the which he had thought to have gotten (very undiscreeetly) having assaulted his Enemie, many advantages being propounded unto him whereof he might have made good use, all which he neglected, trusting unto his own valour and that of his Souldiers. And having ended his speech, he commanded mee to reade the same before him, and said unto me, I alwaies reade this before I begin a battell, to the end I should not so much trust unto the Lion's skin, wherein I wrap my arme, that I should not serve myself with the Foxes, to wrap therewith my head: for thus (said he) my Grandfather was in a place of advantage, and he went out of it to seeke his Enemie, who was lodged strongly, and whatsoever his men said to him, hee went on headlong, shutting his ears against all the counsell and advise of his servants.

VOCABULARY.

- ABANDON**, λείπω, προδίδωμι, ἀπολείπω.
ability (having), φρόνιμος, σοφός.
able, δυνατός, οἷος τε.
about (to be), μέλλειν, ἐν νῶ ἔχειν.
above, ἄνω.
absent (to be), ἄπειμι, ἀποδημέω.
absolutely, ἀτεχνῶς, παντάπασι, τὸ πάραπαν.
abstain, ἀπέχομαι.
absurd, ἄτοπος, γελοῖος.
abundant, πολὺς, πλήρης, cf. ἀφθονία, εὐπορεῖν.
abuse, λοιδορεῖν, προπηλακίζειν.
accept, δέχεσθαι.
accident, τὸ πάθος, ξυμφορά, δυστυχία, ἀτυχία, cf. δυστυχεῖν.
accidentally, τύχη, cf. τυγχάνω, ξυνέβη.
accomplice, ξυνωμότης.
accomplish, τελῶ, διαπραττομαι, διανύω.
accord, of one's own, ἐκὼν, ἐκουσίως, ἡδέως, προθύμως, cf. ἐκ τοῦ αὐτομάτου, αὐτόματος.
accordingly, τοίνυν, οὖν, διὰ τοῦτο, διδ, &c.
accurate, ἀκριβής, cf. ἐξετάζω, ἐξελέγχω.
accursed, βδελυρὸς, κατάρατος, θεοῖς ἐχθρὸς.
accuse, αἰτιάομαι, ἐγκαλέω, ἐν αἰτίᾳ ἔχω, cf. κατηγορεῖν, γράφομαι, δίκην ἐπάγω.
accused, ὁ φεύγων, cf. οὐτοσί.
accuser, ὁ διώκων.
accustomed (be), εἶωθα, cf. ἐθίζεσθαι, εἰθισμένος, ξυνήθης.
acknowledge, ὁμολογέω, ξυγχωρέω, ξύμφημι.
acquaintance, γνώριμος, cf. γνώριζω.
acquire, κτήσασθαι, λαμβάνω.
acquit, ἀπολύω, cf. ἀφίημι.
actually, καὶ, καὶ δὴ καὶ.
add, προστιθεῖς λέγω.
address, προσεῖπον.
adhere to, ἐμμένω τινί.
adjourn, ἀναβάλλομαι, cf. τριβάς ποιέσθαι.
adjudge, κρίνειν.
administer, πολιτεῦειν, προεστάναι, τυραννεῖν, cf. ἐν τέλει εἶναι.

- admiral, ναύαρχος.
 admire, ἐπαινεῖν, θαυμάζειν,
 cf. περὶ πολλοῦ ποιέσθαι,
 ἐγκωμιάζειν.
 adorn, κοσμεῖν, καλλωπί-
 ζειν.
 advance, προίεναι, ἐπίεναι,
 προβαίνειν, cf. προκόπ-
 τειν.
 advantage, ὠφέλεια, cf. ξυμ-
 φέρει, ξύμφορος, λυσιτε-
 λῆς, πλεόν ἔχειν.
 adversity, δυστυχία, τὰ κακὰ,
 cf. δυστυχεῖν.
 advise, συμβουλευεῖν (dat.),
 πείθειν (in imperf.), παρ-
 αινεῖν, cf. νουθετεῖν τὰ
 δέοντα, ὑποτίθεσθαι, ξυμ-
 βουλή.
 affect (move), κινεῖν, ταρασ-
 σειν, ἐκπλήσσειν.
 affect (pretend), προσποιεῖσ-
 θαι, cf. φάσκειν.
 affirm, δισχυρίζομαι.
 afterwards, μετὰ ταῦτα, ἔπ-
 εῖτα δὲ, ὕστερον, μετέ-
 πειτα.
 afterwards (shortly), οὐ διὰ
 πολλοῦ.
 again, πάλιν, αἰθίς.
 agent (be, for), πράσσειν
 ὑπέρ.
 aggrandise oneself, μέγας
 γίγνεσθαι, αὐξηθῆναι.
 aggressor (be, the), πρότερον
 ἀδικῆσαι, cf. ἐπιθέσθαι.
 agitate, κινεῖν, ταρασσειν.
 ago, πάλαι; three years ago,
 τέταρτον ἔτος τουτὶ ἔξ
 οὔ.
- agree, ὁμολογεῖν, ξυμφάναι,
 ξυγχωρεῖν, cf. ἐθέλω,
 ταῦτα φρονεῖν, ὁμοφρῶν.
 agreement, ξύμβασις, cf. ξ
 ποιέσθαι.
 aid, βοηθεῖν, ὠφελεῖν, ξυλ-
 λαμβάνειν, cf. ἀρωγός.
 aim at, ἐφίεσθαι, (gen.)
 στοχάζεσθαι.
 alive (take), ζωγρεῖν.
 all, πᾶς, ἅπας, ξύμπας.
 all (not at), οὐδαμῶς, οὐ . . .
 πάνυ.
 all (of sorts), παντοίως.
 allow, εἰάν, περιορᾶν, ἐπιτρέ-
 πειν, cf. ἕξεσσι.
 ally, ξύμμαχος, cf. στρατία
 ξυμμαχική, ὅπλα τιθέναι
 μετά . . .
 almost, σχεδόν, μόνον οὐ,
 cf. ὀλιγοῦ δεῖν.
 alone, μόνος.
 aloud, μεγαλῇ φωνῇ.
 aloud (read), ἀναγιγνώσ-
 κειν.
 already, ἤδη = Lat. iam.
 altar, βωμὸς.
 alter, μεταβάλλειν, μεθίσ-
 τημι, cf. μεταβολή.
 although, καίπερ (with par-
 ticiples).
 altogether, πάνυ.
 always, ἀεί.
 ambassador, πρεσβευτής
 (rare), plur. οἱ πρεσ-
 βεῖς, cf. πρεσβεία, πρεσ-
 βεύειν.
 ambition, φιλοτιμία, cf.
 φιλότημος, φιλοτιμείσθαι,
 μεγαλὰ ἐν νῶ ἔχειν.

- ammunition, cf. ὄπλα, ἡ τοῦ πολέμου παρασκευή, τὰ βέλη.
- among, ἐν, παρὰ.
- amused, εὐθυμος, χαίρων, ἱλαρός, cf. ἡδομαι, γελοῖος.
- anarchy (year of), ἡ ἀναρχία.
- ancestor, πρόγονος, cf. οἱ πάλοι.
- anchor, ἄγκυρα.
- anchor (be at), ὁρμίζεσθαι, ὁρμεῖν.
- anchor (weigh), ἀνάγεσθαι.
- ancient, ἀρχαῖος, παλαιός.
- anger, ὀργή.
- angry, χαλεπός, cf. χαλεπαίνειν, ὀργίζεσθαι, δι' ὀργῆς ἔχειν, δυσχεραίνειν, χαλεπῶς φέρω, ἀγανακτεῖν, ἄχθεσθαι.
- animal, ζῶον, θήριον, θήρ.
- ankle, τὸ σφυρόν.
- announce, ἀγγελλεῖν, ἀπαγγέλλειν, cf. κηρύσσειν.
- annoy, λυπεῖν, ἐνοχλεῖν, πράγματα παρέχειν.
- answer, ἀπεκρινάμεν, ὑπολαμβάνειν, λέγειν.
- ant, μύρμηξ.
- any longer, cf. ἔτι.
- any (in any way), ὅπως οὖν.
- apartment, οἴκημα.
- ape, πίθηκος.
- apparent, φανερός, ὁῦλος, cf. δοκεῖν.
- appeal, προκαλεῖσθαι, ἐπιμαρτύρεσθαι.
- appear, φαίνομαι, δοκεῖν.
- appease, καταπραύνειν.
- applaud, θορυβεῖν, ἐπαινεῖν.
- apply, προσφέρειν.
- appoint, ἐπιτάσσειν, τάσσειν, ἐλεσθαι, καθιστάναι.
- approach, προσέρχεσθαι, ἐπειμι, προσχωρεῖν.
- approve, ἐπαινεῖν, cf. δοκεῖ μοι, ἔδοξε τῷ δήμῳ.
- arbitrator, διαιτητής.
- arbitrary, βίαιος, δυσχερής, τυραννικός.
- archer, τοξότης.
- ardent, πρόθυμος.
- arise, ἀναστῆναι, γίγνομαι.
- arm, βραχίον, cf. πῆχυς.
- armament, στόλος.
- arms, ὄπλα.
- army, στρατία, στράτευμα.
- around, περί, cf. (ἐν) κύκλῳ.
- arouse, ἐγείρω.
- arrange, παρασκευάζω, διατίθηναι, κοσμέω.
- array, παρατάσσομαι, ἀντιτάσσομαι.
- arrest, συλλαμβάνω, ἐπελάβομαι, (pass.) ἀλίσκομαι.
- arrive, ἀφικνέομαι, ἤκειν.
- arrogant, σεμνός, ὑβριστικός, cf. μεγὰ φρονεῖν.
- arrow, τόξον, οἶστος.
- art, τέχνη.
- artery, ἀρτηρία.
- artifice, δόλος, μηχανή.
- artificer, δημιουργός.
- artillery, μηχαναὶ, cf. ὄπλα, κατὰπελται, πετροβόλοι.
- artist, τεχνίτης, τέχνης ἐπιστήμων.
- as, ὥς, καθάπερ.
- as . . . so, οὕτως . . . ὥς.

as a rule, ὡς τὸ ἐπίπαν.
 as it is, νῦν δέ.
 as it were, ὥσπερ, ὥστερ εἰ.
 as possible, ὡς . . . (super-
 lative), e.g. ὡς τάχιστα.
 ascend, ἀναβαίνειν.
 ascertain, πυνθάνομαι, γιγ-
 νώσκω, μαθάνω.
 ashamed (be), αἰσχύνομαι,
 αἰδεῖσθαι.
 ask a favour, αἰτεῖν, ἀξιοῦν.
 ask a question, ἐρωτάω (aor.
 ἡρώμην).
 asleep (fall), καταδαρθάνω,
 εὐδω.
 aspect, ὄψις.
 ass, ὄνος.
 assassinate, ἀποκτείνω, ἀνα-
 ρεῖν.
 assault, προσβολή.
 assault (legal), ὕβρις, αἰκία.
 assault, with one, μία ὀρμή,
 αὐτοβοεῖ.
 assemble, συλλέγομαι, συν-
 νέρχομαι.
 assembly (hold an), ἐκκλη-
 σίαν ποιεῖν.
 assert, λέγω, φάσκω, διω-
 χυρίζομαι.
 assign, νέμω, διανέμω.
 assist, βοηθεῖν, (dat.) ὠφελέω,
 (acc.) βοήθειαν φέρειν.
 associate with, (προς) ὁμι-
 λέω, φοιτάω παρά, χρήσ-
 θαι φιλικῶς, ἐταῖρος εἶναι.
 assume, ὑπολαμβάνω, τεκ-
 μαίρομαι.
 astonished (be), θαυμάζω,
 ἐκπλαγῆναι, εἰς ἀπορίαν
 καθεστάναι.

attack, προστίθηναι.
 attack, ἐπίθεσθαι, προσ-
 βάλλω, ἐπειμι, ἐμπίπτω,
 προσβολὴν ποιεῖσθαι, εἰς
 χείρας ἵεναι, ὀρμὴν ποιεῖσ-
 θαι.
 attempt, πειράομαι, (gen.)
 ἐπιχειρέω, (dat.) πείραν
 ποιεῖσθαι.
 attend to, προσέχω (τὸν
 νοῦν) (dat.).
 attend (care for), θεραπεύω.
 attendant, θεράπων, ὑπη-
 ρέτης, ὁ διακονῶν, οἱ περὶ,
 ἀμφί τινα.
 audacious, τολμηρὸς, θρα-
 σὺς, πανούργος.
 aunt, τῆθίς -ἰδος.
 author, use αἴτιος.
 authority, ἐξουσία, cf. κύριος
 εἰνάι τινος, κρατεῖν, ἡγε-
 μονεύειν.
 authority (influence), ἀξί-
 ωμα.
 authority (those in), οἱ ἐν
 τέλει, οἱ ἄρχοντες.
 avail, ὠφελεῖν, ἰσχύειν;
 ὄφελος εἶναι.
 avenge (on), τιμωρέω τινα
 τινος, (pass.) τιμω-
 ρίαν λαβεῖν.
 aversion, ἔχθρα, ἔχθος,
 μῖσος, cf. οὐκ ἐθέλων,
 ἄκων.
 avert, ἀποτρέπω.
 avoid, ὑπεξίσταμαι, ὑποσ-
 τρέφω, φεύγω.
 awaken, ἐγείρω, (pass.)
 ἐγρήγορα.
 aware (be), μαθάνω, ἔγνων.

away (to be), ἀπειμι, ἀπο-
δημέω.

awful, φοβερός.

axe, ὁ πέλεκυς.

BABY, παῖδιον.

back (adv.), ὀπίσω, πάλιν,
(subst.) τὸ νῶτον.

back (on the), ὕπιος.

back (to turn), τὰ νῶτα
δοῦναι.

bad, κακός, φαῦλος, πονη-
ρός.

baggage, τὰ σκεύη.

baker, ἀρτοποιός.

bald, φαλακρός.

ballot (to), ψήφον φέρειν.

band, ὄχλος, πλῆθος, λό-
χος.

banish, ἐκβάλλειν, (pass.)
ἐκπίπτειν, φεύγειν.

bank, ὄχθη.

bank (money), use τράπεζα,
οἱ τραπέζιται.

banquet, συμπόσιον, ἑορτή.

barbarian (not Greek), βάρ-
βαρος.

barbarous, δεινός, ὧμος,
βίαιος.

barricade, φράσσειν, cf.
ἑπαλξίς.

barter, ἀγοράζομαι.

base, αἰσχρος, κακός.

base (of operations), ὁρμη-
τήριον, cf. ὁρμᾶσθαι ἀπὸ.

basket, φορμὸς.

bath, βαλανεῖον.

bathe, λούομαι.

battle, μάχη; (sea) ναυ-
μαχία, cf. ναυμαχεῖν.

battle (join), μάχην συνάπ-
τειν πρὸς; ἐς μάχην συμ-
βάλλειν, συνίεναι; ἐς
χεῖρας ἐλθεῖν; συμμυγ-
νύναι.

bawl, κέκραγα.

bay, κόλπος.

be, εἶναι, ὑπάρχειν, καθεσ-
τηκέναι; ἔχειν with adv.

beach, αἰγιαλός, ἀκτὴ.

beach (to), ἀνέλκειν, ὠθεῖν.

beam, ξύλον, δοκός.

bear (a), ἄρκτος.

bear (to), φέρειν, τλάω.

beard, πηγών.

beast, θήρ, θήριον.

beat, τύπτω, παίω; (defeat)
νικᾶν.

beat (off), ἐκκρούειν, ἀπο-
κρούειν.

beautiful, καλός, εὐειδής.

because, διότι, ὅτι, ἐπεὶ,
ἐπειδὴ, ὥς.

become, γίγνεσθαι.

becoming, εὐπρεπής, πρέπων.

bed, λέχος, κλίνη.

befall, συμβαίνειν, cf. γίγνο-
μαι, τυχεῖν.

before, πρὸ, προσθεν (gen.),
(adv.) πρόσθε, πρὶν, τὸ
πρὶν, πρὸ τοῦ, πρότερον,
(adj.) πρότερος.

before (day), τῇ προτεραίᾳ.

before (in presence of), ἐν-
άντιον (gen.).

beg, πτωχεύειν.

beg (ask), αἰτέω, παραιτέ-
ομαι.

begin, ἀρχω, ἀρχομαι, ἀρχὴν
ποιοῦμαι.

behalf of (on), ὑπὲρ, χάριν.
 behave (to), χρᾶσθαι (dat.),
 διακείσθαι, φαίνεσθαι,
 ἀποδείκνυσθαι, ἔχειν,
 πράσσειν, πρὸς (with
 adv.).

behind, ὀπίσθεν.

believe, πείθομαι, πιστεύω,
 πίστιν ἔχω.

believe (think), οἶμαι,
 δοξάζω.

bell, κῶδων.

belly, κοιλία, γαστήρ.

belong to, ἐστὶ μοι, ἔχω,
 προσήκει μοι.

below, κάτω.

belt, ζωστήρ.

bench, ἔδρα.

bend, κάμπτω.

benefit, ὠφελέω, εὐεργετέω,
 χάριν, εὐεργεσίαν τιθέ-
 ναι.

benevolent, εὖνους, φιλάν-
 θρωπος.

bequeath, παραδούναι.

beseech, ἱκετεύειν, παρ-
 αιτεῖσθαι.

beside, παρὰ.

besides, προσέτι.

besiege, πολιορκεῖν, τειχη-
 ρεῖς ποιεῖν.

best (it seems), δοκεῖ.

best (to do one's), πάσῃ
 τέχνῃ χρῆσθαι, ἐπὶ πάν
 ἔλθεῖν.

betray, προδίδωμι.

better (to be, off), πλεον
 ἔχειν.

better (to be, than), διαφέ-
 ρειν (gen.).

between, μεταξὺ (gen.), cf.
 μέσος.

bewail, ὀλοφύρεσθαι, ὀδυ-
 ρεσθαι.

beware, εὐλαβέομαι, φυλάσ-
 σομαι.

bewildered (be), ἀπορέω,
 ἰλιγγιάω.

bewitch, γοητεύειν, θελγειν.

beyond, πέρα (gen.).

bias, ὁρμή, προτροπή.

bid, κελεύειν, καλεῖν, προσ-
 καλεῖν.

bier, φέρετρον.

bigot, ἰσχυρογνώμων (εἰς
 τὰ θεία).

bill, ξυγγραφή.

billet (to), κατασκηνοῦν,
 κατασταθμεύειν.

bind, δέω.

birch-tree, σημύδα ἡ.

bird, ὄρνις.

birth, γένος, γενεά.

birthday, τὰ γενέθλια.

bit (bridle), χαλινός.

bit (morsel), ψωμὸς.

bite, δάκνειν.

bitter, πικρός, τραχὺς,
 βαρὺς.

bitumen, ἄσφαλτος ἡ.

black, μέλας.

blackbird, κόψιχος, κόσσυ-
 φος.

bladder, κύστις.

blade, πέταλον.

blame, μέμφομαι, ψέγειν,
 ἐπιτιμᾶν, αἰτιᾶσθαι, ἐλέγ-
 χειν.

bland, πεπὼν, μαλακός.

blanket, χλαῖνα.

- blaspheme, βλασφημεῖν.
 blast (to), ἐπικαίειν.
 bleach, λευκαίνειν.
 bleed, αἷμα χεῖν, ἀμωρ-
 ρυεῖν.
 blemish, κηλὶς -ῖδος.
 bless, πάντα τὰ ἀγαθὰ τινι
 εὐχεσθαι.
 blest, ὀλβιος, εὐδαίμων, μα-
 κάριος.
 blight, μίλτος, ἐρυσίβη.
 blind, τυφλός, διεφθαρμένος
 τοὺς ὀφθαλμούς.
 blister, φλύκταινα.
 block, στέλεχος, τὸ, κόρ-
 μος ὁ.
 blockade, προσκαθῆμαι, πε-
 ρικαθῆμαι, πολιορκεῖν,
 ἐφορμεῖν (dat.), τοὺς ἔσ-
 πλους ἐμφράξαι.
 blood, αἷμα, τὸ.
 bloom (to), ἀνθεῖν, θάλλειν,
 ἀκμάζειν.
 blow (a), πληγὴ.
 blow (to), πνεῖν, φυσᾶν.
 blue, γλαυκός, κύανεος.
 blunder (to), πλημμελεῖν,
 ἀμαρτανεῖν, σφάλλεσθαι.
 blunt, ἀμβλύν.
 blush, ἐρυθριᾶν, ἐρυθραίν-
 εσθαι.
 boar, κάπρος, σῦαγρος.
 board, σανίς, πῖναξ.
 board (to, a ship), ἐπιβάλλ-
 λειν σιδηρὰν χεῖρα νηϊ.
 boast, ἀλαζονεύεσθαι, καυ-
 χᾶσθαι, μεγαληγορεῖν.
 boat, σκάφος, τὸ, πλοῖον τὸ.
 body, σῶμα.
 body (the main), τὸ πλῆθος,
- bog, ἔλος, τὸ.
 boil (to), ἐψευ (trans.),
 (intrans.) ζεῶ.
 boil (a), κορδόλη.
 bold, τολμηρός, εὐτολμος,
 θρασὺς.
 boldness, τόλμα ἡ.
 bolt, ἐμβολεύς, μόχλος.
 bombast, ὄγκος ὁ, κόμπος ὁ,
 τῶν λόγων.
 bond, δεσμός.
 bond (written), συγγραφὴ,
 συμβολαῖον.
 bone, ὀστέον.
 book, βιβλίον, συγγραφὴ.
 boor, ἄγροικος.
 boot, ὑπόδημα, ἔμβας, κνη-
 μίς.
 booth, σκηνή.
 booty, λεία, ἡ; αἰχμαλώτα
 χρήματα.
 border, κρᾶσπεδον; (local)
 τὰ ἔσχατα, τὸ ὄριον, τὸ
 τέρμα.
 bore (to), τετραίνω, τρυπάω.
 borrow, δανείζεσθαι.
 bosom, κόλπος.
 both, ἀμφω, ἀμφοτέρω.
 bottle, λίκυθος ἡ, λάγηνος ἡ.
 bottom (foundation), θεμέ-
 λιον, κρητὶς, cf. τὰ κάτω-
 θεν, τὸ κατὰ.
 bottom (of river, a vessel),
 ἕδαφος τὸ, πυθμῆν.
 bough, κλών ὁ, κλάδος ὁ.
 bound (to), ὀρίζειν, ὁρους
 τιθέναι, περιγράφειν, εἴρ-
 γειν.
 bounty, φιλοφροσύνη, εὐ-
 νοία, χρηστότης ἡ.

- bow (a), τόξον.
 bow (to), προσκυνεῖν (trans.),
 κύπτω (intrans.).
 bowels, τὰ ἔντερα, ἐγκόιλια.
 bowl, τρύβλιον.
 box (a), θήκη, κιβώτιον,
 κίστη.
 box (to), πυγμαχεῖν, πυκτέ-
 νειν.
 boy, παῖς, παῖδιον.
 boyhood (from), ἐκ παιδός,
 εὐθὺς ἀπο πρώτης ἡλι-
 κίας.
 bracelet, ψέλλιον.
 brain, ἐγκέφαλος ὁ.
 bran, πίτυρον.
 branch, κλὼν ὁ, πτόρθος ὁ.
 brand, στιίζειν.
 brass, χαλκός ὁ.
 brave, ἀνδρείος, ἀγαθός,
 θαρσαλέος.
 bravery, ἀνδρεία, ἀρετή.
 breach, τεῖχος ἐρείπιον.
 bread, ἄρτος, μᾶζα (of
 barley).
 breadth, εὖρος τὸ, πλάτος
 τὸ.
 break, ρήγνυναι, ἀγνύναι,
 θραύειν, ἐπικλᾶν.
 breakfast, ἄριστον τὸ, ἀκ-
 ράτισμα τὸ.
 breast, στέρνον, στηθος,
 μαστὸς ὁ.
 breastplate, θώραξ ὁ.
 breath, πνοή, πνεῦμα.
 breath (out of), δύσπνοος,
 ἀσθμαίνων.
 breathe, πνέω, ἀναπνέω.
 breeches, θύλακοι, ἀναξυ-
 ρίδες, βράκαι.
- breed (a), γένος τὸ, γενέα ἡ.
 breed (to), τρέφειν.
 brew (to), ἔψειν.
 bribe (to), διαφθείρειν χρή-
 μασιν, πείθειν, δεκάζειν.
 bribed (to be), δωροδο-
 κεῖν.
 brick, πλίνθος ἡ.
 bride, νύμφη.
 bridge, γεφύρα, cf. γεφυ-
 ρώ.
 bring, φέρω, ἄγω, κομίζω,
 λαμβάνω.
 bring a suit, λαγχάνω
 δίκην.
 bring forth, τίκτω.
 bring up, τρέφω, παιδεύω.
 brooch, πόρπη, περόνη.
 brother, ἀδελφός.
 bruise, σνγκόπτω, θράνω.
 build, οἰκοδομεῖν.
 bull, ταῦρος.
 burden, ὄγκος.
 burn, καίω (trans.), φλέγω
 (intrans.).
 burrow (to), φωλεῶ.
 burst, ῥήγνυμι (ἐρράγην).
 bury, θάπτειν, κατορύσσω.
 business, ἔργον, ἐργασία.
 but, δέ, ἀλλά.
 butcher, μάγειρος.
 butter, βούτυρον.
 buy, ὠνέομαι (aor. ἐπριάμην),
 ἀγοράζειν.
 by, διὰ (with acc.) or dat.
 instr., (in oaths) μὰ (as
 = no, by . . .) νῆ (yes,
 by . . .).
 by this time, ἤδη.
 bystanders, οἱ παρόντες.

- CALAMITY, πάθος (n.), συμ-
 φορά.
 calculate, λογίζομαι, λόγι-
 μόν ποιείσθαι.
 call, καλέω (comp.), ὀνο-
 μάζω.
 calm (vb.), κατέχειν (θόρυ-
 βον), παύειν; (adj.) ἥσυ-
 χος, εὐδιος, ἥπιος.
 calumniate, διαβάλλω, κακη-
 γορεῖν.
 calumny, διαβολή, κατη-
 γορία.
 camp, στρατόπεδον.
 campaign, στρατεία.
 campaign (to), στρατεύεσθαι,
 στρατεύειν.
 capital, μητρόπολις.
 capital punishment, θανάτου
 ζημία.
 capitulate, ἐνδιδόναι.
 capricious, εὐμετάβολος, ἀκα-
 τάστατος.
 captain (ship), ναύκληρος,
 ναύαρχος.
 captain (army), λοχαγός,
 ταξίαρχος.
 captive, δεδεμένος, δεσμώτης.
 capture, αἰρέω, λαμβάνω.
 care (vb.), μέλει (dat. and
 gen.), φροντίζω (gen.),
 κήδομαι (sub.), ἐπιμέλεια,
 φρόντις.
 care (take, of), ἐπιμελοῦμαι
 (gen.).
 care (take, lest), εὐλαβεῖσ-
 θαι μή.
 careful, ἐπιμελής, εὐλαβής,
 ἀκριβής.
 careless, ἀμελής, ῥαθυμὸς.
- careless (be), ἀμελέω, ὀλι-
 γωρέω, ὀυδενός ποιείσθαι.
 carpenter, τέκτων, ξυλουργός.
 carry, φέρω, κομίζω.
 carve, γλύφω, ξύειν.
 case, τὸ πᾶγμα, τὸ ξυμβάν.
 cask, πίθος.
 cast, βάλλω.
 cast up (of the sea), ἐκφέρω,
 ἐκβάλλω.
 cat, αἴλουρος.
 catch, αἰρέω, λαμβάνω.
 catch hold, λαμβάνεσθαι,
 ἔχεσθαι.
 caught (be), ἀλίσκομαι.
 cause, αἰτία.
 cause (legal), δίκη.
 cease, παύομαι.
 centurion, λοχαγός, ἐκατόν-
 ταρχος.
 certain, πιστός, σαφής.
 certain (I am), οἶδα σαφῶς,
 ἐπισταμαι ἀκριβῶς.
 certain to do, to be, use
 μέλλω, or σαφέστατα, ἐν
 νῷ ἔχειν.
 certain (a, one), τις.
 chain, δεσμός.
 chair, δίφρος, ἔδρα.
 challenge, ἐς μάχην προκα-
 λείσθαι.
 chamber, οἶκημα.
 chance (sub.), τύχη, ξυμ-
 φορά.
 chance (opportunity), καιρός.
 chance (to), τυγχάνω (with
 partic.).
 change, μεταβάλλω, ἀλλάτ-
 τειν, μεθιστάναι.

change (mind), μετανοέω,
μεταγινώσκω.

character, διάνοια, τρόπος,
φύσις, cf. οἶος ὅποιος
ἐστι.

charge, ἐγκαλέω, αἰτιάμαι,
(sub.) αἰτία, ἔγκλημα.

charge (to take), ἐπιμελέο-
μαι (gen.).

chariot, ἄρμα τδ.

chase, διώκω.

chatter, λαλέω, ληρέω; (sub.)
φλυαρία.

cheap, εὐτελής.

cheat, ἀδικέω, φενακίζω,
ἐξαπατάω, παρακρούειν.

cheek, παρειά, γναθὸς ἡ.

cheerful, εὐθυμος, πρόθυμος,
cf. εὐθυμεῖσθαι.

cheese, τυρὸς ὁ.

cherish, θεραπεύω, τρέφω.

cherry, κέρασος ἡ.

chest (breast), στήθος τδ.

chief (sub.), ἄρχων, βασι-
λεὺς; (adj.) μέγιστος.

chief men (the), οἱ πάννυ,
οἱ προὔχοντες.

chiefly, μάλιστα.

child, παῖς, τέκνον.

choose, ἐκκρίνω, αἰρέομαι,
ἐξαιρέομαι.

citizen, πολίτης.

city, πόλις, ἄστυ.

claim, ἀξιόω, μεταποιεῖσθαι.

clamour, θόρυβος.

claw, χηλή.

clean, καθαρός.

clear, σαφής, ἀκριβής.

clemency, οἶκτος, εὐμένεια,
φιλάνθρωπία.

clever, σοφός.

cleverness, σοφία.

cliff, κρημνός.

climb, ἀναβαίνω, ὑπερβαίνω.

cloak, ἱμάτιον.

close (adv.), πλῆσιον, πέλας,
(vb.) κλείω, συγκλείω,

(intrans.) τελευτάω.

closely, ἀκριβῶς.

clothe, ἐννυμι, ἐνδύω.

clothes, ἐσθής, ἱμάτιον,
στολή.

clothes (without), γυμνός.

cloud, νεφέλη, τδ ἐπινέφελον.

coat, ἱμάτιον.

cobbler, σκυντότομος.

cock, ἀλεκτρυνών.

coerce, κατέχειν, εἰργεῖν.

cold, (adj.) ψυχρός, (sub.)
ψύχος τδ.

collect, ἀγείρω, ξυλλέγω.

colonel, στρατηγός, φύλαρ-
χος.

colony, ἀποικία, οἱ ἀποικοί.

colour, χρώμα.

column, στηλή.

come, ἔρχομαι, εἶμι.

come back, ἤκω, ἀνέρχομαι,
ἐπάνεμι.

comfort, παραμυθεῖσθαι, πα-
ραθαρσύνω.

command, κελεύω, προστάτ-
τειν.

command (army), ἡγεῖσθαι,
ἄρχω, (sub.) ἀρχή, (order)
ἐντολή.

commander, στρατηγός, ἄρ-
χων.

commerce, ἐμπορία,

commissariat, σιταρχία.

commissioner, ἐπίσκοπος, πρεσβεύτης.	conceit (act with), ὑβρίζω, μεγαλύνομαι.
commit, ἐπιτρέπω, εἶν.	conceited, σεμνός, ἀσελγής, ἀλάζων, μεγά φρονῶν.
commit (crime), ἀδικεῖν, δρᾶν.	conclude (infer), τεκμαίρομαι, συλλογίζεσθαι.
commodious, εὐμαρής, ἐπιτήδειος.	conclusion, τελευτή, λήξις.
common, κοινός, δημόσιος.	concourse, σύνοδος.
common (vulgar), πάνδημος.	condemn, κατακρίνω, καταψηφίζεω.
common good, τὸ κοινὸν ἑξυμπερον.	condition (to be in a), διακείσθαι, with adverbs, or ἔχειν.
common people, πλῆθος (n.), ὄχλος, δῆμος, οἱ πολλοί.	condition (to put into a), διατίθημι, κατασκευάζειν.
communicate, μεταδιδόναι, κοινούν.	condition of (on), ἐφ' ᾧτε.
companion, ἐταῖρος, οἱ περί τινα.	confer, διαλέγεσθαι, ἐς λόγους ἔλθεω.
company (military), λόχος.	conference, λόγοι.
company (society), ὁμιλία.	confess, ὁμολογέω, συμφάναι.
compare, εἰκάζω.	confidence, θάρσος.
compel, ἀναγκάζω.	confidence (have), πέποιθα, θαρσέω, μέγα φρονεῖν.
complain, ἀγανακτέω, σχετλιάζω, δεινὸν ποιεῖσθαι, δυσανασχετεῖν.	confront, ἐναντιον ἄγειν, ἀντιᾶν.
complete, (adj.) τέλειος, ἐντελής.	confusion, ταραχή, θόρυβος.
completely, παντελῶς, πάνν, τὸ παράπαν, (v.b.) περαίνω, τελειόω, διαπράξασθαι.	connect, συντιθέναι.
comply, πείθεσθαι.	conquer, νικάω, κρατεῖν.
compose, ποιέω, ξυγγράφω.	conquered (be), ἡσάομαι.
composed, ἡσυχος, ἀτάρακτος.	consent, συναινέω, συνομολογέω.
composure, ἡσυχία.	consequence (the), τὸ ἀπόβαν, τὰ ἐκ τῶνδε.
comrades, οἱ συστρατευόμενοι, οἱ ἑταῖροι.	consequence (it is of no), οὐδὲν διαφέρει.
conceal, κρύπτειν.	consequence of (in), διὰ (a.).
conceit, ὕβρις, ὑπερηφανία.	consider, σκοπεῶ, ἐννοέω, ἐνθυμέομαι, ποίεομαι, νομίζω.

considerable, πολὺς, ἀξιο-
χρεως.
considerably, πολὺν, σφόδρα.
consolation, παραμυθία.
conspicuous, φανερός, σα-
φής.
conspicuous(distinguished),
ἐλλόγιμος.
conspiracy, συνωμοσία.
conspirator, συνωμότης.
constantly, πολλάκις.
consternation, ἐκπληξίς, cf.
ἐκπλαγῆναι.
consult, βουλευέσθαι.
contain, ἔχω, χωρεῖν.
contempt, καταφρόνησις,
ὑπεροψία, ὀλιγωρία.
contempt (to feel), κατα-
φρονέω, ὀλιγωρεῖν.
contend, ἀγωνίζομαι, ἐρίζω.
content, I am content,
ἀρκεῖ μοι, ἀγαπῶ, ἀγαπή
τον εἶσι.
contest, ἀγών (m.).
continue, διατελέω (partic.)
contribute, εἰσφέρειν.
control, κατέχω, ἀπέχω.
conversation, λόγος.
converse, διαλέγομαι.
convey, κομίζω.
convict, καταγιγνώσκω,
ἐλέγχω.
convince, πείθω, ἀναπείθω.
cook, μάγειρος, (vb.) πέσσω,
ὀπτάω.
cool, ψυχρός.
coolness, ψύχος.
cope with, ἀγωνίζομαι.
cope (be equal), ἐξ ἴσου
εἶναι.

copy (of a book), ἀπογραφή.
corn, σίτος, τὰ σιτία.
corn (wheat), πυρός.
corpse, νεκρός, νεκὺς.
corrupt, σαπρός.
corrupt (met.), διεφθα-
μένος, δωροδοκῶν.
costly, τίμιος, πολυτελής.
council, βουλή, συνέδρα.
counsel, (sub.) βούλευμα,
(vb.) βουλεύω (tr.).
counsel (take), βουλευομαι.
counsellor, βουλευτής.
count, ἀριθμέω, ἀριθμον
ποιεῖσθαι.
count (estimate), ποιοῦμαι.
count (upon), ἀποκείται μοι,
ὑπάρχει.
countenance, ὄψις.
counterfeit, κίβδηλος.
countermand, παραγγέλ-
λειν, cf. ἀναθέσθαι.
country, γῆ, χώρα, πόλις.
country (to go out of),
ἐκδημῆσαι.
country (be out of), ἐκδη-
μεῖν, ἀποδημεῖν.
courage, θάρσος (n.), ἀρετή.
courageous, ἀνδρείος, γεν-
ναῖος.
course, δρόμος.
course (of), εἰκότως, δὴ,
φανερῶς, ὁ λόγος αἰρεῖ.
court (of justice), δικαστή-
ριον.
cow, βοῦς.
cowardly, δειλός.
cowardly manner (to be-
have in a), ἀποδειλιάω,
φιλοψυχεῶ.

craft, δόλος.
 craft (art), τέχνη.
 craftsman, δημιουργός, ἐργάτης.
 crawl, ἔρπω.
 create, φυνέν, ποιείν.
 creditor, ὁ δανείσας.
 crime, ἀδίκημα, ἁμαρτία.
 criminal, κακούργος, αἷτιος.
 crippled, χωλός, ἔμπηρος.
 cross, διαβαίνω.
 crow, κόραξ.
 crowd, ὄχλος, ὄμιλος.
 crowds (in), ἄθροος.
 crown, στέφανος.
 cruel, ὠμός, ἄγριος.
 cruelty, ἀγριότης, ὠμότης.
 crush, θραύω, κλάω, ἀφάνιζω, ἀπόλλυμι.
 cry, κλαίω, ὀλοφύρομαι.
 cry (of animals), κράζω, βοάω, &c.
 cubit, πῆχυς.
 culpable, αἷτιος, μεμπτός.
 culprit, ὁ αἷτιος, ὁ συνειδώς, ὁ ἀδικῶν.
 cure (disease), ἀπαλλάσσειν, (gen.) ἰάομαι, ἀκείσθαι.
 cure (tend), θεραπεύω.
 curse (sub.), ἄρά.
 curse (to), ἐπαράομαι (dat.).
 custody, φυλακή.
 custody (take into), συλλαβεῖν, ἀπάγειν.
 custom, τὸ εἰωθός, ἔθος.
 custom (of nation), νόμοι, τὰ νομιζόμενα, τὰ πάτρια.
 customary, ξυνηθής.
 cut, κόπτω, τέμνω.
 cutter, ταχέια ναῦς.

DAGGER, ἐγχειρίδιον.
 daily, καθ' ἡμέραν.
 dance, ὀρχεῖσθαι.
 danger, κίνδυνος, κίνδυνον ἀναρρίπτειν, κινδυνεύειν; (adj.) ἐπικίνδυνος, σφάλερός.
 dare, τολμᾶν.
 darkness, σκότος τὸ.
 dawn (at), ἅμα ἔφ.
 day, ἡμέρα.
 day (the other), ἑναγχος (adv.).
 dead, νεκρός.
 death, θάνατος.
 deceive, ἐξαπατᾶν.
 decide, διαγνῶναι.
 decide (to be decided), διακριθῆναι.
 dedicate, κατασκευάζειν.
 deed, use ἐργάζεσθαι, διαπράσσεσθαι, (sub.) ἔργον.
 deep, βαθύς.
 defeat, νικᾶν.
 defeat (to be defeated), ἡσσωθαι.
 defenceless, ἀφύλακτος, (of town) ἄφρακτος, ἔρημος τῶν ἀμυνουμένων.
 defend, ἀμύνειν, βοηθεῖν.
 delay (intrans.), μένειν, μέλειν, ἀναβάλλεσθαι.
 deliberation, cf. βουλευεῖν.
 delicate (make), διαθρύπτειν.
 delight, τέρψις.
 deliver, ἐλευθεροῦν, λύειν.
 delude, ἐξαπατᾶν, φενακίζειν.
 democracy, ὁ δῆμος.

descend, καταβαίνειν.
 desert (of soldier), αὐτομο-
 λείν, cf. λιποστρατία,
 αὐτόματος.
 desert, ἀφίσσθαι, προίεσθαι,
 ἀπολείπειν, προδιδόναι.
 deserving, ἄξιος.
 design, cf. ἐπιβουλεύειν, ἐπι-
 βουλή.
 desire, ἐπιθυμείν, (gen.)
 θέλειν.
 desirable, ξήλωτος, αἰρετος.
 desolate, ἔρημος.
 despair, ἀθυμείν, ἀθυμία.
 despise, ὀλιγωρεῖν, ὀλιγώρως
 ἔχειν, καταφρονεῖν.
 despondent, ἄθυμος.
 destroy, ἀπολλύναι, ἀναιρεῖν,
 καθαιρεῖν.
 destroy, διαχρησθαι, κατα-
 λύνειν.
 destroy (utterly), πανώλε-
 θρος, πανωλεθρία ἄρδην.
 destroy (destructive, adj.),
 ὀλέθριος.
 determine, use δοκεῖν.
 devastate, πορθεῖν, κείρειν,
 τέμνειν, ἄγειν καὶ φέρειν.
 devise, τεχνάζειν, μηχανά-
 νασθαι.
 die, ἀποθνήσκειν, τελευτᾶν.
 diet (meeting), σύνοδος.
 differ, διαφέρειν.
 difficulty (with), μόγισ,
 μόλις, πολλῶ πόνῳ, (pl.)
 πόνοι.
 dig, ὀρύσσειν.
 digression, ἐκβολὴ λόγου.
 diligence, ἀκρίβεια, ἐπιμέ-
 λεια, σπουδή.

dine, δειπνεῖν, δεῖπνον (sub.).
 disadvantageous, ἀνεπιτή-
 δειος, ἀνωφελής.
 disappear, ἀφανισθῆναι.
 disaster, συμφορά.
 discharge (pay off), ἀπομίσ-
 θους ποιεῖν, (disband) δια-
 σκεδαννύναι.
 discharge, λύνειν, ἀπαλλάσ-
 σειν.
 discipline, εὐταξία, πει-
 θαρξία.
 discomfort, πολλά (δεινὰ)
 πάσχειν, λυπηρόν, δυσ-
 κολόν τι πάσχειν.
 dishonour, αἰσχύνῃ, ὄνειδος,
 (adj.) αἰσχύρος, ἀνάξιος.
 dislike, ἀπαρέσκειν.
 dislodge, ἐξωθεῖν.
 dismayed (to be), ἐκπλα-
 γῆναι (fr. ἐκπλήσσειν),
 ἀθυμείν.
 dismiss, ἀφίεναί.
 dismount, καταβαίνειν.
 disobey, ἀπειθεῖν, (adj.)
 ἀπειθής.
 dispersed (they), διασκεδα-
 θέντες κατὰ (or ἀνὰ)
 πόλεις ἕκαστοι ἐτράποντο
 (or ἀπώχοντο).
 dispirited (to be), ἀθυμείν.
 dispose, (ἐκ)τιθέναι.
 dissemble, εἰρωνεύεσθαι.
 distance (to a), πρόσω,
 πόρρω, ἐπὶ μακρόν, ἐπὶ
 πολύ.
 distance (at or from), ἀπὸ
 μακροῦ, διὰ πολλοῦ.
 distant, ἀπέχειν, (adj.)
 μακρός.

distinctly, *λίαν, κάρτα.*
 distinguish, *διαγνώναι, δια-
 κρίνειν.*
 distinguished, *ἐπιφανής, ἐπί-
 σημος.*
 distract, *ἐτέρωθι καθέλκειν,*
(pass.) μερίζεσθαι.
 distress (to be in), *πονεῖν,*
ταλαιπωρεῖσθαι, συμφορᾷ
ἔχουσθαι.
 distribute, *διανέμειν.*
 ditch, *ἡ τάφρος.*
 divert, *ἀπο-, παρα-τρέπειν,*
(of water) ἀποχετεύειν.
 divide, *σχίζειν, διανέμειν,*
*(metaph.) στασιάζειν, διε-
 στάναι.*
 dodge, *ὑπεκδύναι, στροφὰς*
στρέφουσθαι.
 dog, *κύων.*
 door, *θύρα.*
 double (mil.), *δρόμῳ προ-
 χωρεῖν.*
 double (pass round), *κάμπ-
 τεῖν, ὑπερβάλλειν.*
 double (twice as much),
διπλάσιος, διπλοῦς.
 doubt, *ἀμφιγνοεῖν, ἐνδοιά-
 ζειν.*
 doubtless, *πῶς γὰρ οὐ.*
 drag, *ἔλκειν.*
 drag up, *ἀνασπᾶν.*
 draw up, *συν-, παρα-τάσσειν.*
 dream, *ὄναρ, ἐνύπνιον.*
 dress, *ἀμφιέννυσθαι, ἐνδύεσ-
 θαι.*
 drive, *ἄγειν, ἐλαύνειν.*
 drugs, *τὰ φάρμακα.*
 due honour (with), *ἀξίως,*
ὡς πρέπει.

dull, *ἀμβλὺς τὴν ψυχὴν.*
 duty, use *χρῆν* or *δεῖν.*
 dwell, *οἰκεῖν.*
 dye, *βάπτειν.*
 dyke, *χώμα, (ἡ) τάφρος.*

EACH, *ἕκαστος, η, ον.*
 each of two, *ἑκάτερος, α, ον.*
 each other, (gen.) *ἀλλήλων,*
 or use reflex. pronouns.
 eager (adj.), *πρόθυμος, ον.*
 eagle, *ἀετὸς.*
 ear, *τὸ οὖς, ὠτός.*
 earth, *ἡ γῆ.*
 easily, *εὐπετῶς.*
 east, *ἡ ἑως.*
 easy-going, *ῥάθυμος, ον.*
 eat, *ἐσθίω.*
 eat up, *κατεσθίω.*
 eclipse, *ἡ ἔκλειψις.*
 eclipse (to suffer), *ἐκλείπω.*
 educate, *παιδεύω.*
 egg, *τὸ ὠόν (or ὠόν).*
 Egypt, *ἡ Αἴγυπτος.*
 Egyptian, *Αἰγύπτιος, α, ον.*
 Egyptian (to speak), *Αἰγυπ-
 τιάζω.*
 eighth, *ὄγδοος, η, ον.*
 eightieth, *ὀγδοηκοστός, ἡ,
 ὄν.*
 either . . . or, *ἢ ; . . ἢ,*
εἴτε . . . εἴτε.
 elbow, *ὁ ἀγκών, ὠνος.*
 elder, eldest, *πρεσβύτερος,*
πρεσβύτατος.
 elephant, *ὁ ἐλέφας, αντος.*
 Eleven, the, *οἱ ἑνδεκα.*
 else, if not, otherwise, *εἰ δὲ*
μὴ, ἄλλως.
 else, other, *ἄλλος, η, ον.*

embalm, pickle, ταριχεύω.
enclosure, τὸ ἔρκος, τὸ τέμ-
ενος.

end (termination), ἡ τελευτή.

end (consummation), τὸ
τέλος.

end of, top of, ἄκρος, α, ον.

enemy, οἱ πολέμιοι.

enjoy, ἀπολαύω (c. gen.).

enough, sufficiently (adv.),

ἱκανῶς, cf. ἀρκεῖ, ἀπόχρη.

entice (allure by bait), ἐφέλ-
κομαι, δελεάζω.

entrails, ἔντερα, σπλάγχνα.

entreat, beg, δέομαι, ἱκετεύω
(c. gen. pers.).

entrust, παραδίδομαι.

enumerate, καταριθμέομαι.

equal, ἴσος, η, ον.

equip, furnish, κατασκευάζω.

escape, ἀποφεύγω, ἀποδιδ-
ράσκω.

escape the notice of, λαν-
θάνω.

especially, μάλιστα.

esteem, (vb.) τιμάω, εὖδο-
κίμew, (sub.) ἡ τιμή.

eternal, use εἰς αἰεί.

ethics, τὰ ἠθικά.

evacuate, ἀπολείπειν, κενοῦν.

even, (adv.) καί; not even,
οὐδέ.

evening, ἡ ἑσπέρα.

evil, κακός, ἡ ὄν.

examine, ἐπισκοπέω; make

examination, test, ἐξε-

τάζω, δοκιμάζω.

exceedingly, ἰσχυρῶς.

except, πλὴν (c. gen.).

exchange, ἡ ἀλλαγὴ.

exclaim, φημί, εἶπον; cry
out, βοάω.

execute, θανάτῳ ζημιοῦν.

expected (it is), χρή, ἐχρῆν;

it is the custom, ὁ νόμος

πάτριον (ἐστίν).

expedition (to make an),

στρατεύομαι, ἐξελθεῖν.

experienced, ἔμπειρος, ον;

σοφός, ἡ, ὄν.

expose, ἐκτίθηναι.

expressly, ἀπλῶς, διαρρηδην.

extinguish, σβέννυμι.

eye, ὀφθαλμός.

eyebrow, ὀφρὺς.

FAITHFUL, πιστός.

fall, πίπτω.

fall on (attack), ἐμπίπτω,

(dat.) ἐπιτίθεται.

fall down, καταπίπτω.

falsely, ψευδῶς.

famine, λιμός.

famous, famed, γνώριμος,

ἐπιφανής.

fare badly, κακῶς πράσσω,

δύστυχεῖν.

fast, ταχύς, (adv.) ταχέως.

father, πατήρ.

fear, φοβέομαι, δέδοικα.

feast, ἐορτή, (vb.) εὐχέο-
μαι.

few, ὀλίγοι.

field, ἀγρός.

fight, μάχομαι, (dat.) μάχην

ἐκινάπτειν.

find, εὕρισκω.

find (out), πυνθάνομαι.

finish (cause to cease),

παύω.

- finish (cease), παύομαι,
 (trans. or intrans.) τελευ-
 τάω.
 finish (accomplish, com-
 plete), ἐκτελέω, ἐξεργά-
 ζομαι.
 fire, πῦρ.
 fire (set on fire), ἄπτω,
 καίω.
 firm, βέβαιος, (adv.) βε-
 βαίως.
 first, πρῶτος, (adv.) πρῶτον.
 first (to arrive), &c., φθάνω
 ἐλθών.
 fish, ἰχθύς.
 fit out, παρασκευάζω.
 fitting (it is), πρέπει, (dat.)
 προσήκει.
 flank (on the flank), κατὰ
 κέρας.
 fleet, αἱ νῆες or τὸ ναυτι-
 κόν.
 flight (put to), τρέπω.
 flower, ἄνθος.
 fly (run away), φεύγω,
 τραπήναι.
 fly (in the air), πέτομαι.
 follow, ἔπομαι (dat.)
 follow (pursue), διώκω.
 following (next), ἐπιγιγνό-
 μενος, διαδέχομενος; the
 following, as follows, &c.,
 τοιαύτε, τάδε, ὅδε.
 folly, μωρία, ἀνοια.
 food, σίτος.
 foolish, μῶρος, ἄφρων.
 foot, ποῦς.
 for (on behalf of), ὑπέρ
 (gen.); (for the sake of),
 ἕνεκα (gen.).
 forbid, οὐκ ἔδω, ἀπαγορεύω,
 (aor.) ἀπείπον.
 force, βία.
 force (by), βία, κατὰ κράτος.
 forces (mil.), δύναμις, or see
 Army.
 forces (with all his), παν-
 στρατία.
 foreign, βάρβαρος, οἱ ἕξω.
 foreign land, ἡ βάρβαρος.
 forest, ὕλη.
 forget, ἐπιλανθάνομαι.
 former, use πρῖν, πρότερος;
 the former . . . the latter,
 ἐκεῖνος . . . οὗτος.
 formerly, πάλαι, πρότερον.
 forsooth, ἄρα, δήτα, δὴ.
 fort, τεῖχος, χώριον ἔρμυ-
 νον.
 fortify, τειχίζω, περιτει-
 χίζω.
 fortunate, εὐτυχής.
 free, ἐλεύθερος, (vb.) ἐλευ-
 θερώ, λύω.
 freedom, ἐλευθερία.
 friend, φίλος, οἰκεῖος.
 friendly, εὖνους.
 friendly terms (to be on).
 διὰ φιλίας ἵεναι, φίλως
 χρῆσθαι.
 from, ἀπό, ἐκ; (of persons)
 παρά (gen.).
 front, in front, ἐκ τοῦ ἔμ-
 προσθεν.
 frontier, ὄρος, τὰ ὅρια.
 fruit, καρπός.
 fulfil a promise, ὑπόσχεσιν
 ἀποδίδωμι, ἐμμένειν, τοῖς
 ὑποσχημένοις.
 full, πλέως.

funeral pyre, πυρά.
 furiously, προπετῶς, βίαιως.
 furlong, στάδιον.
 future, μέλλον.
 future (for the), τὸ λοιπόν.
 future (any time in the),
 τοῦ λοιποῦ.

GAIN, κέρδος.
 gallows, κύφων, (m.) σταῦ-
 ρος.
 gather, συναῖω, συστέλλω;
 (a number), συλλέγω.
 gaze at, προσβλέπω.
 general, στρατηγός.
 generally, τὰ πολλά, ὡς
 ἐπὶ τὸ πολὺ.
 gentle, πραῦς, μέτριος.
 get (receive), λαμβάνω, δέ-
 χομαι.
 get (obtain), κτάομαι, εὐ-
 ρίσκω.
 gift, δῶρον.
 girdle, ζώνη.
 girl, πάρθενος, γυνή.
 give, δίδωμι.
 glad (to be), χαίρω, (adj.)
 ἄσμενος.
 gladly, ἡδέως, ἄσμένως.
 gloomy (face), σκυθρωπός.
 go, εἶμι, ἐλθεῖν (comp.).
 go (let go), ἀφήμι.
 go (let go of), μεθίεμαι
 (gen.).
 goal, τέρμα.
 going (to be), μέλλω.
 god, θεός, το θεῖον.
 gold, χρυσός, (adj.) χρυσοῦς.
 good, ἀγαθός, χρηστός.
 good (no), οὐδέν ὀφελος.

goodwill, εὖνοια.
 govern, ἄρχω, κρατῶ.
 government, ἀρχή.
 governor, ἄρχων, οἱ ἐν
 τέλει.
 gracious, ἔλεως, εὐμενής.
 graciously, χαριέντως.
 grand, σεμνός.
 grateful (be), χάριν εἰδέναι.
 gratify, χάριν, διδόναι.
 great, μέγας.
 greatness, μέγεθος.
 greedy (food), μάργος, λαί-
 μαργος.
 greedy (things), πλεονέκ-
 τής.
 greet, ἀσπάζομαι.
 grief, λυπή, ἄλγος.
 grievance, use ἀδικοῦμαι.
 grieve, ἄλγος, ἀγανακτεῖν,
 (trans.) λυπέω.
 grieve for, ὀδύρομαι.
 grievous, βαρὺς, δεινός.
 ground (on the), χαμαί.
 grow, αὐξάνομαι, μείζων
 γενέσθαι, (trans.) φύω.
 grow (become), γίγνομαι.
 grow up, ἀνὴρ γενέσθαι,
 ἐκτρέφεσθαι.
 guard, φυλάσσω, (sub.)
 φύλαξ.
 guardian, ἐπίτροπος.
 guardian (be a), ἐπιτρο-
 πεύω.
 guess, τοπάζω, εἰκάζω.
 guest, ξένος.
 guest (at party), ὁ δειπνῶν,
 συμπότης.
 guide, ἐξηγεῖσθαι.
 guile, δόλος.

HABIT, ἔθος, συνήθεια, ἐπιτή- δευμα.	harness, τὰ σκένη, τὰ ἵππικὰ, ἡνίαι.
hail, χάλαρα.	harp, βάρβιτον.
hair, τριχὲς, αἶ.	harsh, τραχὺς, χαλεπὸς, σκληρὸς.
hairsbreadth (within a), παρ' ἀκαρῇ, εἰς ὄνυχα.	harvest (to), θέριζειν, κάρ- πους κομίζεισθαι.
half, ἥμιους.	haste, τάχος, τὸ, cf. ἐπει- γεσθαι, σπένδειν, ὀρμᾶν.
half a mina, ἡμιμναῖον, so ἡμιπόδιον, ἡμίλιτρον, &c.	hat, πῖλος ὁ.
hall, πρόδομος, προστάδες αἶ.	hate, μισεῖν, στυγεῖν.
halt (intrans.), ἵστασθαι, παύεσθαι πορευόμενος, θέσθαι τὰ ὄπλα.	hatred, μῖσος, τὸ; ἔχθος, ἀπέχθεια.
halter, ἀγχορῇ.	haughty, ὑπερήφανος, ὕβρισ- τής.
hammer, σφύρα ἡ.	have, ἔχειν, ἐστὶ μοι, κέκ- τημαι.
hand, χεῖρ, ἡ; δεξία, ἀρι- τέρα.	hawk, ἱέραξ.
handicraft, χειροτεχνία.	hay, χόρτος.
handle, διὰ χειρὸς ἔχειν.	hazard, παραβάλλειν, ἀναρ- ρίπτειν, κινδυνεύειν.
handsome, εὐειδὴς, εὐσχῆ- μων.	head, κεφαλὴ.
hang (trans.), ἀρτᾶν, κρε- μάννυμι, ἀνάπτειν.	headache, κεφαλαλγία.
hangman, ὁ δημόσιος.	heal, ἰᾶσθαι, ἐξακέισθαι.
happen, γίγνομαι, συμβαίνει, τυγχάνω.	health, ὑγίεια, τὸ ὑγιαίνειν.
happy, εὐτυχής, καλός, εὐ- δαίμων, ὀλβιος.	heap, σωρὸς, ὁ.
harangue, δημηγορεῖν.	hear, ἀκούειν, ἐπήκοος γίγ- νεσθαι.
harass, ἐνοχλεῖν, πράγματα πάρεχειν.	heart, καρδιά.
harbour, λιμὴν, ὁ, ἐπίνειον.	heart (by), ἀπὸ στόματος εἰπεῖν.
hard, στερρὸς, σκληρὸς, τραχὺς.	hearth, ἐσχάρα, ἐστία.
hardly, μόλις, χαλεπῶς, σκολῇ γε.	heat, θάλπος.
hare, λαγὼς, ὁ.	heaven, οὐρανός.
harm, βλάβη, ἐλάττωμα, κακόν, ζημία.	heavy, βαρὺς, ἐμβριθής.
	heels, τὰ πτέρνα.
	height, ὕψος, τὸ.
	heir, κληρόνομος.
	helm, πηδάλιον.
	helmet, κόρυς, ἡ.

help, βοηθεῖν, ἐπικουρεῖν.
 herald, κήρυξ.
 herb, πόα, βοτάνη.
 herd, ἀγέλη.
 here, τῇδε, ἐνταῦθα, ἐνθάδε,
 παρ' ἡμῖν.
 hesitate, ὀκνεῖν, ἐνδοιάζειν.
 hew, σχίζειν.
 hide, δέρμα.
 hide (to), -κρύπτειν.
 high, ὑψηλός.
 hill, λόφος.
 hinder, κωλύειν, ἐμποδίζειν,
 ἐναντιοῦσθαι.
 hinge, στρόφιγξ, ὀ.
 hint, αἰνίττομαι.
 hire, μισθοῦσθαι, μισθῶ
 πείθειν.
 history, ἱστορία.
 history (to write), συγ-
 γράφειν.
 hit, τυγχάνειν.
 hither, ἐνθάδε.
 hold, ἔχειν, κατέχειν.
 hold out, προτείνειν.
 hole, ὅπη.
 holiday (to keep), ἀναπα-
 υεσθαι τῶν πόνων.
 hollow, κοῖλος.
 holy, ἁγνός.
 home, οἶκος, ἐστία.
 honest, χρηστός, δίκαιος.
 honey, μέλι.
 honour (to), τιμᾶν.
 hope, ἐλπίς, προσδοκία.
 horn, κέρας, τὸ.
 horse, ἵππος.
 hospitality, ξενία, φιλοξενία.
 host, ξένος, ἐστίαρχος.
 hostage, ὄμηρος.

hot, θερμός.
 hour, ὥρα.
 house, οἶκος, οἰκία.
 human, ἀνθρώπινος.
 hundred, ἑκατον.
 hunger, πείνα, ἡ.
 hunt, θηρᾶν, θηρεύειν.
 husband, ἀνὴρ.
 hut, καλυβή.
 hymn, ὕμνος.
 IF, εἰ with indic. or opt.;
 ἔάν (ἦν, ἄν) with subj.
 ignoble, ἀγεννής, ἐς.
 ignominiously, ἀτίμως καὶ
 αἰσχρῶς.
 ill (to be), νοσέω, κάμνειν,
 ἄρρωστέιν.
 ill (to fall), ἐνόησα.
 image, ἡ εἰκών.
 imitate, μιμέομαι.
 imitation, ἡ μίμησις.
 immediately, εὐθύς.
 immortality, ἡ ἀθανασία.
 impious, ἄσεβής, ἐς, ἄθεος, ον.
 imported, ἐπακτός, ὄν.
 impossible, ἀδύνατος, ον.
 impossible (it is not pos-
 sible), οὐκ ἔστιν, ἐνδέ-
 χεται.
 impregnable, ἄρρηκτος, ον,
 ἐρυνμός.
 in, ἐν (dat.).
 in (course of), διὰ (gen.).
 in place of, instead of, ἀντί
 (gen.).
 inasmuch as, ἄτε δή (with
 particip.).
 inclination, judgment,
 γνώμη, διάνοια.

incredible, ἀπιστος, ον,
οὐ πιστός, ἡ, ὄν.

indeed, μέν, (foll. by δέ).

Indians, οἱ Ἰνδοί.

indignant (to be), ἀγανακτέω,
δυσφορέω, φέρω or ἔχω
δευῶς, χαλεπῶς, βαρέως.

induce, πείθω.

infantry, ὁ πέζος.

inferior, ἡσων, ον, ἐλάσ-
σων, ον.

inflict blows, ἐντείνω πλη-
γὰς (dat.).

inhabit, ἐνοικέω.

inhabitants, οἱ ἐνοικοῦντες.

injure, ἀδικέω, βλάπτω.

inspect, ἐπισκοπέω, ἐφοράω.

inquire, πυνθάνομαι.

insufficiently, badly, φλαύ-
ρως.

insult (vb.), ὑβρίζω, αἰκί-
ζειν.

interpreter, ὁ ἐρμηνεύς.

interrupt, ὑπολαμβάνω.

inundation, ἡ ἐπικλυσίς, ὁ
κατακλυσμός.

iron, ὁ σίδηρος.

irremediable, ἀνήκεστος, ον.

island, ἡ νῆσος.

islander, ὁ νησιώτης, ἡ
νησιώτις.

Italy, ἡ Ἰταλία, ἡ Ἑσπερία.

JAILER, εἰρκτοφύλαξ.

javelin, ἀκόντιον.

jaw, γνάθος, ἡ.

jealousy, φθόνος, (ἐπι)φθο-
νεῖν, (adj.) ἐπίφθονος.

join, παραγίγνεσθαι, ἐντυ-
χεῖν.

join together, συνάπτειν,
ζευγνύναι.

journey, ἡ ὁδός.

judge (conjecture), εἰκάζειν,

judge (so to), ὡς εἰκάσαι.

judge (of games, &c.), βρα-
βεύς.

judge (legal), δικαστής.

jump, πηδᾶν, ἀλλομαι.

just, δίκαιος, ἐπιεικής, χρησ-
τός.

just measure, συμμετρία, τὸ
σύμμετρον.

justice, δίκη, ἐπιείκεια, δι-
καιοσύνη.

KEEP off (cold), στέγειν (or
middle).

keep, τηρεῖν, φυλασσεῖν.

kill, ἀποκτείνειν; (pass.) ἀπο-
θνήσκειν, ἀπόλλυμαι.

kind, φίλος, εὖνους, φιλάν-
θρωπος.

king, βασιλεὺς.

kingdom, ἀρχή, τυραννίς.

knight, ἵππεύς.

know, εἰδέναι, ἐπίστασθαι.

knowledge, σοφία, ἐπιστήμη.

LABOUR, πόνος, ἔργον, πραγ-
ματεία.

labourer, ἐργάτης.

ladder, κλίμαξ ἡ, βάθρον.

lamb, ἀμνός.

lame, χωλός.

lament, οἰμῶζω, οδύρεσθαι,
ὀλοφύρεσθαι.

lamp, λύχνος.

lance, δόρυ, τὸ.

land, γῆ, ἡπειρος, χώρα.

land (to), ἐκβαίνειν.
 land fight, πεζομαχία.
 large, μέγας, πολλός.
 lash (to), μαστιγοῦν.
 last, ἔσχατος, τελευταῖος.
 last (at), χρόνῳ, ἤδη, διὰ πολλοῦ.
 late, ὄψιος, cf. ὑστερίζειν, ὀψέ.
 laugh, γελᾶω, γέλωτα ἄγειν.
 launch, ναῦν κάθελκειν.
 laurel, δάφνη.
 lavish, ἀφειδής.
 law, νόμος, θεσμός, cf. νομοθετεῖν.
 lawful, νόμιμος, ἔννομος.
 lawsuit, δίκη, ἀγών ὁ.
 lay (to), τιθέναι.
 lazy, ἄργός, ῥάθυμος.
 lead, μόλυβδος.
 lead (to), ἄγειν, ἡγεῖσθαι.
 leader, ἡμεμών.
 leaf, φύλλον, πέταλον.
 league, ξυνωμοσία.
 league (measure), ἕξ καὶ εἰκοσι στάδια.
 leak, μὴ στέγειν.
 lean, ἰσχνός, λεπτός.
 lean (to), κλίνειν, ἐγκλίνειν.
 leap, πηδᾶν.
 learn, μαρθάνειν, παιδεύεσθαι.
 learned, πολυμαθής, ἐπιστήμων, ἔμπειρος.
 learning, παιδεία, σοφία, γράμματα.
 least, ἐλάχιστος.
 least (not the), οὐδὲ πολλοστὸν μέρος, οὐδ' ἐλάχιστον.

leave (to), λείπειν (cpds.), ἀποχωρεῖν ἀπὸ, ἀπαλλάττεσθαι.
 lecture (to), ἀκρόασιν ποιεῖσθαι.
 left, ἀρίστερος, εὐνόμος.
 leg, σκέλον, τὸ, κνημη.
 leisure, σχολή, εὐσχολία.
 lend, χρῆσαι, δανείζειν.
 length, μήκος, τὸ.
 lengthen, μηκύνειν.
 lenient, πρῶτος, συγγνώμων.
 lesson, μάθημα.
 let, εἶν, ἐπιτρέπειν, περιορᾶν.
 let (hire), μισθοῦν.
 letter (of alphabet), στοιχείον, γράμμα; ἐπιστολή.
 level, ὅμαλος.
 levy (to), ἀπογράφειν (πρὸς τὴν στρατείαν), συλλέγειν, συνάγειν, κατάλογον ποιεῖσθαι.
 liable, ἔνοχος, ὑπόδικος, ὑπέυθυνος.
 liar, ψεύστης.
 liberal, ἐλευθέριος, φιλοδωρος.
 liberty, ἐλευθερία.
 library, βιβλιοθήκη.
 lie (to speak falsely), ψεύδεσθαι, ψεῦδη πλάσασθαι.
 lie (be placed), κείσθαι.
 lieutenant, ὑπολοχαγός.
 life, ζωή, ψυχή, βίος.
 lift, αἶρειν, βαστάζειν.
 light, φῶς, τὸ, φέγγος, τὸ, (adj.) λαμπρός.
 light (not heavy), κοῦφος, ἐλαφρός.
 lightning, ἀστραπή.

like, ὅμοιος, παραπλήσιος.
 like (equal), ἴσος.
 like (to), αἰνεῖν, ἡδισθαί,
 χαίρειν.
 likely, εὐλογος, εἰκῶς ;
 (adv.) εἰκότως.
 limit (to), ὀρίζειν, ὅρους
 τιθέναι.
 line, γραμμή.
 linen, λίνον, ὀθόνη.
 linger, ὀκνεῖν, μέλλειν, χρο-
 νίζειν.
 lion, λέων.
 lip, χεῖλος, τὸ.
 list, κατάλογος.
 litigious, φιλόδικος, φιλόνοι-
 kos.
 little, μικρός.
 live, ζῆν, βιώναι, διατᾶσθαι.
 livelihood, βίος, τροφή, βί-
 οτος.
 liver, ἥπαρ, τὸ.
 load, φόρτος.
 load (to), φόρτιζειν, γεμί-
 ζειν.
 loan, δάνεισμα.
 lock (to), κλείειν (compds.).
 lodge (to, intrans.), ξενί-
 ζεσθαι, καταλύειν παρά
 τινι.
 lofty, ὑψηλός, μετέωρος.
 logic, διαλεκτική.
 loiter, μέλλειν, χρονίζειν,
 βραδύνειν.
 lonely, ἔρημος.
 long, μακρός.
 longing, ποθος, ἐπιθυμία.
 look, βλέπειν, ὁρᾶν, ἰδεῖν,
 σκοπεῖν.
 loom, ἰστὸς, ὁ.

loose, λελυμένος, χαλαρός.
 loose (to), λύνειν, χαλᾶν.
 lose, ἀπολλύναι, ἀποβάλλειν.
 loss, στέρησις, βλάβη, ζημία.
 lot, κλῆρος.
 loud, λαμπρὸς, μέγας.
 love (to), ἐρᾶν, φιλεῖν, ἐπι-
 θυμεῖν.
 low, ταπεινὸς, (adv.) κάτω.
 luck, τύχη.
 luggage, τὰ σκεύη.
 lump, ὄγκος, ὁ.
 lungs, πνεύμων.
 luxury, τρυφή, τὸ ἀβροδί-
 αιτον.
 lyre, λύρα.

MAD (be), μαίνομαι, (adj.)
 μανικός, μεμηνώς.
 madness, μανία.
 magnanimous, γενναῖος, με-
 γαλόψυχος.
 magnificent, μεγαλοπρεπής.
 magnificence, μεγαλοπρέ-
 πεια, τρυφή.
 maiden, κόρη, πᾶρθενος.
 maintain, τρέφω.
 majesty (his), ὁ βασιλεὺς.
 majority, οἱ πλείονες, οἱ
 πολλοὶ.
 make, ποιεῖν.
 make (laws), θέσθαι, νομο-
 θετεῖν.
 make (officers), καθιστάναι.
 make (peace, war), ποιεῖσ-
 θαι.
 make terms, συγχωρεῖν, συν-
 θέσθαι.
 make way, παραχωρεῖν, προ-
 χωρεῖν.

malicious, φθονερός, κακός.
 man (person), ἄνθρωπος.
 man (opp. "woman"), ἀνήρ.
 mankind, ἄνθρωποι.
 manage (contrive), δια-
 ράσσεσθαι, ὥστε, μηχανᾶ-
 θαι.
 manage (administer), διοι-
 κέω, ἐπιτηδεύειν.
 manger, φάτιγ.
 manifest, δῆλος, φανερός.
 manly, φανερώς, δηλονότι.
 manner, τρόπος.
 manner (all, of), παντοῖος.
 many, πολὺς.
 marble, λίθος, (adj.) λίθινος.
 marriage, γάμος.
 marry, γαμέω.
 marry (of father), ἐκδοῦναι.
 marvels, θαύματα.
 marvellous, θαυμαστός, (vb.)
 θαυμάζω.
 master, δεσπότης, κύριος,
 (vb.) κρατεῖν.
 material, σκεῦος.
 matter, πρᾶγμα.
 matter with (what is the),
 τί πάσχει.
 matter of (in the), περί
 (gen.).
 matter (no), οὐδὲν διαφέρει.
 mean, κακός, αἰσχροκερδής.
 means, μηχανή, πόρος.
 means (by no), οὐδαμῶς
 (μηδ-).
 means of (by), διά.
 measure, μέτρον, (vb.) μέτ-
 ρέω, σταθμᾶσθαι.
 measures (take), παρὰσ-
 κενάω, δρᾶν τι.

measures (by these), οὕτως.
 meat, κρέας (n.).
 meditate (trans.), ἐν νῷ
 ἔχειν. (intrans.) βουλευέσ-
 θαι, διανοεῖσθαι.
 meet, ἀπαντάω, συνελθεῖν
 (εἰς).
 meet a man, περιτυχεῖν τινί.
 meet in battle, ἀντιστῆναι.
 meeting, σύνοδος.
 melt (intrans.), συντήκω.
 mercenary, μισθόφορος.
 mercenary force, τὸ ξενικόν.
 merchant, ἔμπορος.
 mercy, often συγγνώμη.
 mercy (at), ὑποχείριος.
 merit, ἀρετή, ἀξία, (vb.)
 ἀξίος εἶναι.
 message, ἀγγελία.
 messenger, ἄγγελος.
 method, μηχανή, πόρος,
 τρόπος.
 middle, midst, μέσος.
 mild, μέτριος, πραῦς, ἐπιει-
 κής.
 military, πολεμικός.
 military experience, &c.,
 ἐμπειρία τοῦ πολέμου.
 mina, μνᾶ.
 mind, νοῦς, διάνοια.
 mind (be of one), ὁμονοέω.
 minister (of king), σύμ-
 βουλος.
 mischief, κακόν.
 mischief (of children), παι-
 δία.
 miserable, ἐλαινός, οἰκτρός.
 missile, βέλος.
 mistake, ἁμαρτάνω, πταίω,
 (sub.) ἁμαρτία.

mock, ἑγγελᾶν (dat.).
 moderate, μέτριος.
 modest, σόφρων, μέτριος.
 modesty, μετριοτήτης, αἰδώς.
 moment, καιρός.
 moment (in a), εὐθύς.
 moment (for a), ὀλίγον τι,
 βραχύ τι.
 money, ἀργύριον, χρήματα.
 monstrous, δεινός.
 month, μῆν (m.).
 monument, μνημεῖον, σῆμα.
 moon, σελήνη.
 more, πλεόν, μάλλον, (adj.)
 πλέων.
 more (the), ὅσῳ . . . το-
 σούτῳ . . .
 moreover, καὶ δὴ καί, καὶ
 μῆν καί.
 morning, ἔως.
 most, πλείστος.
 most part (for the), ὥς ἐπὶ
 τὸ πολὺ.
 mother, μήτηρ.
 mother-city, μητρόπολις.
 motionless, ἀκίνητος.
 mountain, ὄρος (n.).
 mouth, στόμα (n.).
 move, κινέω, μεθίστημι
 (trans.).
 move (to anger, &c.), καθίσ-
 τημι εἰς.
 multitude, πλῆθος (n.),
 ὄχλος.
 murder, φονεύω, ἀποκτείνω.
 music, μουσική.
 musical, μουσικός.
 musician, μουσικός, αἰοιδός.
 mutiny, στάσις.
 mutual, πρὸς ἀλλήλους.

NAKED, γυμνός.
 name, ὄνομα ; (verb), ὀνομάζω,
 καλέω.
 narrative, λόγος.
 narrow, στενός.
 naturally, ὥς εἰκός.
 nature, φύσις.
 nay, nay rather, μάλλον δέ,
 μὲν οὖν.
 near, ἐγγύς.
 nearly, σχεδόν, μόνον οὐ.
 necessary, ἐπιτήδειος, ἀναγ-
 κάιος.
 necessary (it is), δεῖ.
 necessity, of necessity, ἀν-
 άγκη.
 need, δεόμαι, ἀπορέω (gen.).
 negotiate, πράσσειν πρὸς
 (acc.).
 neither, οὐδέτερος.
 never, οὐδέποτε, μηδέποτε.
 nevertheless, μέντοι, ὁμως.
 new, νέος.
 new = fresh, καινός.
 news, τὰ ἀγγελθέντα.
 next (following), ἐπιγιγνό-
 μενος.
 next day, τῇ ὑστεραίᾳ.
 Nicias, Νικίας, -ου.
 night, νύξ.
 noble, ἀγαθός, γενναῖος.
 nobody, no one, οὐδεὶς.
 noise, ψόφος.
 nonsense, to talk nonsense,
 φλυαρέω, ληρεῖν.
 north, βορεάς.
 nose, ρίς.
 not at all, in no respect,
 οὐδέν, οὐδαμῶς.
 nothing, οὐδέν.

notice, without being
noticed, &c., λαθόν.
number, πλήθος.

OATH, ὁ ὅρκος.
obedient, ὑπήκοος, ον.
obliged (feel), χάριν εἰδέναι.
obol, ὁ ὀβολός.

obtain, hit upon, τυγχάνω
(gen.), κέκτημαι.

obtain terms, διαπραττομαι
(e.g. σωτηρίαν).

occasion (to afford, vb.),
παρέχω.

occasion (on one), ποτέ.

occur (happen), γίγνομαι.

occur (come to mind), παρί-
σταμαι.

ocean, (esp. Atlantic), ὁ
Ὠκεανός.

Odysseus (Ulysses), ὁ Ὀδυσ-
σεύς.

of (concerning), περί (gen.).

of, on account, διά (acc.).

offer (i.e. try to give), use
pres. stem of δίδωμι.

offer for sale, πωλέω.

offer sacrifice, θύω, ἀποτε-
λέω.

often, πολλάκις.

old (adv.), of old, πάλαι, τό
πρίν.

old (of, adj.), παλαιός, ἄ, ὄν,
ἀρχαίος, α, ον, οἱ ἀρχαῖοι,
the ancients.

old, anciently, in the olden
time, τὸ ἀρχαῖον, τὸ
παλαιόν.

old man, ὁ γέρον, οντος, ὁ
πρεσβύτης.

old woman, γράυς.

on, ἐπί (dat.) (or gen.
always in some phrases,
e.g. ἐφ' ἵππου), ἐν (dat.);
(motion towards), κατά
(acc.).

on account of, διά (acc.),
ἐνεκα (gen.).

once upon a time, ποτέ.

once for all, ἅπαξ.

once (at), εὐθύς.

one (numeral), εἷς, μιά,
ἓν.

one (any), τις, τι.

one day, ποτέ.

one another, ἀλλήλοιν.

on high, ὑψηλός.

only (adj.), μόνος, η, ον,
(adv.) μόνον.

open (vb.), ἀνοίγω.

open to the sky, (adj.),
ὑπαίθριος, α, ον.

opinion, ἡ γνώμη, ἡ δόξα.

opportunity, καιρὸς.

oppose, ἐναντιοῦσθαι, ἀντι-
στῆναι.

oppress, πῆζειν.

or, ἢ, εἰτέ.

oracle, ὁ χρησμός (the place
and the answer); τὸ μαν-
τεῖον.

orator, ὁ ῥήτωρ.

order, προστάσσω, κελεύω.

order to (in), ἵνα, ὥς, ὅπως
(fut. ptep.).

ordinary, worthless, bad,
φαῦλος, η, ον.

orphan, ὁ (ἡ) ὀρφανός.

other, ἄλλος, η, ον; οἱ
ἄλλοι, the rest.

other of two (or in contrasts), ἕτερος, α, ον.
 otherwise, ἄλλως, εἰ δὲ μή.
 our, ἡμέτερος, α, ον, or use article.
 our time (of), νῦν, ἐφ' ἡμῶν.
 outcome, τὸ τέλος, τὰ ἀποβάντα.
 out of, ἐκ (gen.); through, διὰ (gen.).
 outline, ἡ περιγραφή.
 outside of, ἔξω (gen.), adv. and prep.
 over above (prep.), ὑπέρ (gen.)
 overhead (above) (adv.), ἄνω.
 overland, κατὰ γῆν.
 overtake, καταλαμβάνω.
 owe, ὀφείλω.
 ox, βοῦς.

PACIFY, καταπραΰνειν, φίλους ποιεῖσθαι, πρὸς τὸ ἡπιώτερον καταστήσθαι, παραμυθεῖσθαι.
 packs, τὰ σκεῖη.
 pack up, συσκευάζεσθαι.
 page, θεράπων.
 pained (be), ἄλγος φέρειν, ἀλγύνεσθαι, ἀλγεῖν.
 painful, ἀλγεῖνός, περιώδυνος.
 pains (take), σπουδὴν πολλὴν ποιεῖσθαι, σπουδάζειν.
 point, γράφειν, ζωγραφεῖν.
 palace, βασιλεία τὰ.
 pale, ὥχρος.
 paper (document), γραφή, σύγγραμμα, συγγραφή.

pardon, συγγνώμη.
 parenthesis, παρέκβασις.
 parents, οἰτοκεῖς, οἱ τεκόντες.
 parsimony, εὐτέλεια.
 part, διακριθῆναι.
 part in war, take, συναγωνίζεσθαι.
 part in danger, take, συγκινδυνεύειν.
 part (have), μετέχειν.
 part (sub.), μέρος; (share) μετοχή.
 partisans, οἱ συνωμόται, οἱ συμπράσσοντες.
 party (neither), οὐδέτεροι; (party-spirit or division), μερίς, στάσις.
 pass by, παρίεναι, παραλείπειν.
 pass away, ἀποίχεσθαι.
 pass (of time, act.), διάγειν, (intrans.) διεξελθεῖν.
 passage, εἰσόδος, ἐξόδος, περίοδος, πάροδος.
 passage (narrow), τὰ στενά, τὰ στενόπορα, ἡ στενοχωρία.
 passions, τὰ πάθη, τὰ παθήματα.
 patient, καρτερεῖν, καρτερῶν ἀνέχεσθαι, καθῆσθαι.
 patriotic, φιλόπολις.
 patriotic (national), πάτριος, πατρῶς.
 patrol, κωδωνοφόροι, περίπολοι.
 pattern, παράδειγμα.
 pause, ἀναπαύεσθαι, πᾶνλαν ποιεῖσθαι.
 pay, τίνειν, ἀποδοδόναι.

pay tribute, ὑποτελεῖν φόρον.	plain, πεδίον, (adj.) δῆλος.
peace, εἰρήνη, ἡσυχία.	plan, ἐπιβουλεύειν, ἐπι- βουλή, ἐπίνοια, βουλή, γνώμη.
peace (keep), εἰρήνην, ἄγειν, εἰρηνεύειν.	plank, σανίς.
peace (make), εἰρήνην, ποι- εῖσθαι.	play, παίζειν.
peasant, ἀγροῖκος.	plead, ἀγωνίζεσθαι.
pebble, ψῆφος.	pleasantly, ἡδέως.
penetrate, διέρχεσθαι, εἰσ- δύω.	please (to), ἀρέσκειν.
people, δῆμος, οἱ πολλοί.	pleased (to be), ἡδεσθαι, ἐπαινεῖν.
perceive, ἔννοεῖν, ἐγνωκέναι.	pledge (of good faith), δεξιά (χείρ), πίστις.
perfect, τελειοῦν.	plentiful, ἄφθονος.
perfect (complete), ἐντελής, τέλειος.	plot, ἐπιβουλή.
perhaps, ἴσως, κινδυνεύει.	pluck up, καθαιρεῖν, κατα- λύειν, καταπαίνειν.
perish, ἀπόλλυσθαι.	plunder, λεία, ἀρπαγή, λήξε- σθαι, ἀρπάζειν.
perjury (commit), ἐπιωρκεῖν.	point, ἀκμή.
pernicious, ἀνεπιτήδειος.	poison (take), φάρμακον πίνειν.
persuade, πείθειν.	polity, πολιτεία.
pestilence, λοιμός.	pollute, μαιίνειν.
philosopher, φιλόσοφος, σο- φιστής.	pollution, ἄγος.
philosophy, φιλοσοφία.	poor, πένης.
Phoenicians, οἱ Φοίνικες.	popular, δημοτικὸς.
physic, τὰ φάρμακα.	position (take up), στρατο- πεδεύεσθαι, διατάσσεσθαι.
physic (art of medicine), ἡ ιατρική, ἡ θεραπευτική.	possession (get), κρατεῖν (with gen.), κεκτῆσθαι.
physician, ἱατρός.	possess (as share), μετέχειν.
pick out, ἐκλέγειν, αἰρεῖσθαι.	post, τάξις.
piece, μέρος, μόριον.	potter's art, ἡ κεραμεία.
pierce, πατάσσειν.	pour, χεῖν.
pikeman, ὀπλίτης.	power, δύναμις, ἀρχή, ἰσχύς.
pillar, στήλη.	praise, ἐπαινεῖν, (sub.) ἔπαι- νος.
pirate, ληστής.	praiseworthy, ἐπαινετός.
pity, οἶκτος, οἰκτρίειν.	pray, εὐχεσθαι.
place, τόπος, (vb.) τιθέναι.	
place (take person's), ἀντι- καταστήναι.	
plague, λοιμός, ἡ νόσος.	

prefer, βούλεσθαι (μᾶλλον).

prepare, παρασκευάζειν.

prescription, σύγγραμμα, cf. (vb.) προειπεῖν.

present (to be), παρῆναι.

preserve, σφῆν.

press (of battle), ὄχλος.

press hard, πιέζειν.

pretend, προσποιεῖσθαι, σκῆψιν ποιεῖσθαι.

prevent, κωλύειν (with inf.).

previously, πρότερον.

price, τιμή.

pride, ὕβρις, ὄγκος.

priest, ἱερεὺς.

prince, βασιλεὺς, ἄρχων.

principality, ἀρχή, βασιλεία.

prison, δεσμοτήριον, εἰρκτή.

prisoner, αἰχμάλωτος, ὁ δεδεμένος.

prisoner (take), συλλαμβάνειν.

private, ἴδιος, οἰκεῖος, (adv.) ἰδίᾳ, οἰκεῖως.

prizes for valour, τὰ ἀριστεία, τὰ ἄθλα τῆς ἀρετῆς.

proclamation, cf. κηρύσσειν, κήρυγμα προειπεῖν.

procure, πορίζειν.

products, οἱ καρποί.

profess, φάσκειν, ἐπαγγέλλεσθαι.

proffer, προτείνειν.

profit, τὸ κέρδος, τὸ ὠφέλιμον.

profitable, ὠφέλιμος.

prolong, μηκύνειν, ἐκτείνειν.

promise, ὑπισχνεῖσθαι.

promote, προάγειν, σπουδάζειν περὶ, προκόπτειν (with gen. of thing), βουλεύειν ὅπως.

property, τὰ χρήματα, τὰ ἐπιπλα.

prosecute, διώκειν.

prosperous, εὐδαίμων.

prosperous (to be), εὐτυχεῖν.

protect, προΐσταμαι.

prove, ἐπιδεικνύναι, φαίνειν, ἐξετάζειν.

proverb, παροιμία.

provide, παρασκευάζειν, παρέχειν.

provisions, τὰ ἐπιτήδεια, cf. ἀγορά.

prudent, φρόνιμος.

punish, κολάζειν, ζημιοῦν, ζημίαν ἐπιτιθέναί.

purple clothes, αἱ πορφύραι, ἡ πορφυρίς.

purpose, νόημα, ἐπιβουλή, ἔννοια, (vb.) μέλλειν, ἐν νῷ ἔχειν, (pass.) ἐν νῷ or γνώμῃ εἶναι, διανοεῖσθαι.

purpose (on), ἐπιτηδές, ἐξ ἐπιβουλήs, or δι' αὐτὸ τοῦτο ἵνα, κ.τ.λ.

purpose (to no), μάτην.

pursue, διώκειν, διώξις.

put in (ship), ἔχειν (ναῦν) εἰς.

QUADCK, ἀγύρτης, ὁ.

quadrangle, τετράγωνον.

quæstor, ταμίης.

qualified, ἐπιτήδειος, ικανός.

quality, τὸ ποῖον, ποιότης, τὰ φύσει ἐνόντα.

quantity, πλήθος, τὸ.
 quarrel, ἐρίζειν, διαγωνί-
 ζεσθαι, φιλονεικεῖν.
 quarters, σκηναί, σκήνωμα,
 cf. σκηνοῦν, ἐπισταθ-
 μεύειν.
 quench, σβεννύναι.
 question (to), ἐρωτᾶν, ἐπέ-
 ρεσθαι.
 quibble, σόφισμα.
 quick, ταχύς, (adv.) διὰ
 τάχους.
 quiet, ἥσυχος, cf. ἡρεμεῖν.
 quite, ὅλως, πάντως.
 quote, προσφέρειν, ἐπάγεσ-
 θαι.

RABBLE, ὄχλος.
 race, δρόμος, ἀγών, (vb.)
 δρόμῳ διαμιλλᾶσθαι.
 race (tribe), γένος (n.).
 radiant, λαμπρός.
 rail, λοιδορέω.
 raise, αἶρω, ἐπαίρω.
 raise (army), ξυλλέγω.
 rampart, τείχισμα, σταύ-
 ρωμα.
 range, τάσσω.
 rank, τάξις.
 rash, θρασύς, ἄσκεπτος, προ-
 πετής.
 rashly, ἀπερискέπτως.
 rate, at any rate, γε, γοῦν.
 rather, μᾶλλον, ἥδιον.
 rather (somewhat), τι, μετ-
 ρίως.
 ravage, δηροῦν, τέμνειν, κόπ-
 τεῖν.
 read, ἀναγινώσκω.
 ready, ἔτοιμος.

ready witted, ἀγχίνους.
 reassure, παραθαρσύνω, παρα-
 κεύνομαι.
 real, ἀληθής.
 reality, τὸ ὄν, ἡ ἀλήθεια.
 reality (in), ἔργῳ, τῷ ὄντι,
 ἀληθῶς.
 rear, οὖρα.
 reason, αἰτία, τὸ αἷτιον.
 reasonable, φρόνιμος, νοῦν
 ἔχων.
 reasonably, εἰκότως.
 rebel, ἀποστάς, or ἀφес-
 τηκώς, (vb.) ἀποστήναι,
 ἐπαναστῆναι.
 rebuke, μέφομαι, λοιδο-
 ρεῖν.
 receive, δέχομαι, (com-
 pounds) λαμβάνω.
 recently, νεωστί, ἀρτίως.
 recess, μυχός.
 recognise, ἀναγινώσκω.
 reconcile, ξυναλλάσσω.
 reconciliation, ξυναλλαγή.
 reconnoitre, ἐπισκοπῶ, cf.
 κατὰ θεᾶν ἐλθεῖν.
 recover (illness), ἀπαλλαγῇ-
 ναι, ραῖσαι.
 recover (property), ἀνακομί-
 ζομαι.
 red, ἐρυθρός.
 redeem, ἐκλύω, σώζω.
 redress, ἀφαιρῶ, ἀκείσθαι,
 ἰᾶσθαι, ἀπαλλάσσω.
 reduce (a town), ἐλεῖν, πα-
 ρίστασθαι.
 reduce (to a state), καθισ-
 τάναι εἰς, κατασκευάζειν.
 reef, στέλλειν.
 refer, ἀναφέρειν.

- reflect, βουλευόμαι, ἐνθυ-
 μέομαι.
 refresh (oneself), ἀναπνέω.
 refuse, οὐκ ἐθέλειν, οὐ φημι.
 refute, ἐξελέγχειν.
 regard, βλέπειν, σκοπεῖν,
 οἶμαι, κρίνω.
 regret, μεταμέλει, μετα-
 γνῶναι.
 reign, βασιλεύω, ἄρχω.
 reject, ἀπωθέω, οὐ θέλω.
 relate, ἐξηγέομαι, λέγω,
 ἀγγέλλω, διέξιμι.
 relate, it relates to, ἔστι
 περί.
 relation, ξυγγενής.
 release, ἀπαλλάσσω, ἐλευ-
 θερώ, ἀφίημι.
 relieve (help), ἀμύναι,
 ὀφελείν.
 religion, εὐσέβεια, τὰ ἱερὰ.
 religious, εὐσεβής.
 relish, φιλῶ, ἡδομαι, ἀρέσκω.
 rely on, πέποιθα, cf. πίσυνος.
 remain, μένω, καταμένω.
 remainder, λοιπός (ἕτερος).
 remarkable, θαυμάσιος, ἄτο-
 πος, δεινός.
 remarkably, σφόδρα, πάνυ.
 remedy, φάρμακον, μηχανή;
 (vb.) ἰάομαι, ἀκέομαι.
 remember, μέμνημαι, μνημο-
 νεύω.
 remind, ἀναμνήσαι.
 remit, ἀφίημι.
 remonstrate, δεινὸν ποιέει-
 θαι, ἀγανακτεῖν, αἰτιάζεσθαι.
 remove, ἀφαιρέω, ἐκβάλλω.
 repair, ἀνανεώω, ἀκέομαι,
 εὐτρεπίζειν.
 repast, δεῖπνον.
 repay, ἀποδοῦναι, ἀμείβο-
 μαι.
 repeat, αἰθῆς λέγειν, ὄρυ-
 λέω, ὑμνέω.
 repeatedly, πολλάκις.
 repent, μεταμέλει, μετα-
 νοέω.
 reply, ἀποκρίνομαι.
 repress, κατέχω, καταλαμ-
 βάνω.
 repulsed (be), σφαλῆναι,
 ἀποκρούεσθαι.
 reputation, ἀξίωμα, δοξά.
 request (vb.), ἀξιόω, αἰτέω.
 require, δέομαι.
 rescue, σώζειν, βοηθεῖν.
 resemblance, ὁμοιότης.
 resent, ὀργίζομαι, ἀχθομαί,
 δυσχεραίνω.
 reside, ἐνοικέω, ἐπιδημέω.
 resign, παραδοῦναι, προῖημι.
 resignation, use ὑπομένω,
 ἀνέχομαι.
 resist, ἀμύνομαι, ἀνθίστασ-
 θαι.
 resolve, διανοοῦμαι, βου-
 λεύω, δοκεῖ.
 resolved, μέλλον, βεβουλευ-
 μένος.
 resort, φοιτάω.
 resort (to a plan), τρέπεσθαι
 πρὸς.
 resources, τὰ ὑπάρχοντα,
 ἀφορμαί.
 respect, σέβω, τιμάω, (sub.)
 αἰσχύνη.
 respectable, ἐπιεικής, σπου-
 δαῖος.
 respecting, περί.

rest (to), ἀναπαύομαι, κοιμάομαι, ἀναπνέω.	robber, κλέπτης.
restore, ἀνορθόω, επισκευάζω.	robe, πέπλος, ἱμάτιον, στολή.
restrain, κατέχω, ἀπέχω, κωλύω.	rock, πέτρα.
result, τὸ τέλος, τὸ γενόμενον, τὰ ἀποβάντα.	rogue, πονηρός, κλέπτης, φέναξ.
result was (the), ξυνέβη ὥστε.	roguery, ἀπατή, πονηρία.
retire, ἀναχωρέω, ἀπέρχομαι.	rope, σπάρτον, κάλως (m.).
retreat, ἀναχώρησις.	rose, ῥόδος (f.).
retreat (place of), καταφυγή.	rough, τραχύς.
return, ἔκω, ἀνέρχομαι.	roughness, ἀγροικία.
revenge, τιμωρία, (vb.) τιμωρεῖσθαι.	round (adv.), περὶ (in comp.).
revive, ἀναπνέω, ἀναβιώναι.	rout, ἐς φυγὴν καθίστημι, τρέπειν.
revolution (to make), νεωτερίζειν, ἀνίστασθαι.	route, ὁδός (f.).
reward, δῶρον, ἄθλον, ἀριστεία.	royal, βασιλῆος.
reward (to), χάριν ἀποδοῦναι.	ruin (vb.), ἀπόλλυμι, διαφθείρω, ἐξώλη ποιεῖν, (sub.) ἐξώλεια, διαφθορά, ὄλεθρος.
rich, πλούσιος.	ruined (be), ἀπόλωλα, ἀπόλλυμαι.
rich (to be), πλουτέω.	rule, ἄρχειν, βασιλεύειν,
riches, πλοῦτος.	run, τρέχω.
rid, get rid of, ἀπαλλάσσεισθαι.	rush, φέρομαι.
ride, ἵππεύω, ἐλαύνω.	ΣΑΟΚ, σάκος, ὁ.
ridiculous, γελοῖος, καταγέλαστος.	sacred, ἅγιος, ἱερός, ὁσιος.
right, ὀρθός, δίκαιος.	sacrifice (to), θυεῖν, θυσίαν ποιεῖν (ποιεῖσθαι).
right-hand, δεξιά.	sad, λυπηρὸς, στυγνὸς, περίλυπος, σκυθρωπός.
ring, δακτύλιος.	saddle, ἰ.ε. saddle-cloth, ἐφίππια.
rise, ἀναστήναι.	safe, ἀσφαλὲς, ἀδεὲς, ἐχυρὸς.
rise against, ἐπαναστήναι.	safely, ἀσφάλεια, τὸ ἀκίνδυνον, τὸ βέβαιον.
rivalry, φιλοτιμία, cf. ἀνταγωνιστής.	sagacious, ἀγχίνους, ξύνετος, ὀξύς τὴν γνώμην.
river, ποταμός.	sail, ἵστιον, τὸ.
road, ὁδός (f.).	
rob, συλλάω, ἀφαιρέω.	

- sail (furl), στέλλειν, χαλᾶν.
 sail (to), πλεῖν, ναυτίλλεσθαι, ἀνάγεσθαι.
 sailor, ναύτης.
 sale, πρᾶσις, πώλησις.
 sale (for), πρᾶσιμος, ὄνιος.
 sally (a), ἐπέξοδος, ἐκδρομή.
 salt, ἅλς, ὄ.
 same, ὁ αὐτός.
 sample, δείγμα.
 sanction (to), κυροῦν, κύριον ποιεῖσθαι.
 sand, ψάμμος, ἡ.
 satisfy, πληροῦν, ἀποπιμπλάναι.
 save, σώζειν.
 saw, πρίων, ὄ.
 saw (to), πρίειν.
 say, λέγειν, εἶπον, δηλοῦν.
 scalade (to), ἐπαναβαίνειν διὰ κλιμάκων.
 scaling-ladder, ἐπιβάθρα, ἡ, κλίμαξ, ἡ.
 scanty, σπάνιος.
 scar, οὐλή.
 scarcely, μόλις, μόγις, σκέδον, σχολῇ.
 scarcity (of food), σιτοδεία, σπανοσιτία.
 scarlet, κόκκινος.
 scatter, σπείρειν (compounds).
 scene, σκηνή, θέαμα, ὄψις.
 school, διδασκαλεῖον, γυμνάσιον.
 science, ἐπιστήμη, μάθησις.
 scold, μέφομαι, ψέγω, ἐπιπλήττω, ἐπιτιμῶ.
 scorn, καταφρονέω, ὀλιγωρέω.
 scrape, κνάω, κνίξω.
 scream, ἀναβοᾶν.
 screen, σκέπασμα.
 scruple, ἐνθύμιον ποιεῖσθαι τὸ.
 scrutinise, δοκιμασίαν ποιεῖσθαι, ἐξετάζειν.
 sculpture (to), γλύφειν.
 sea, θαλάττα, πέλαγος.
 sea-fight, ναυμαχία.
 seal (signet), σφραγίς, ἡ.
 search, ζήτησις, ἐξετάσις.
 season, ὥρα (ἔτους).
 seat, ἔδρα, δίφρος.
 second, δεύτερος.
 secret (a), ἀπόρρητον, τὸ; (adj.) κρύφιος, λαθραῖος; cf. λανθάνειν.
 secretly, κρύφα, κρύβδην, λάθρα, ἐκ τοῦ ἀφανοῦς.
 secure, ἀδεής.
 sedition, στάσις, ἡ, θόρυβος.
 see, βλέπειν, ὁρᾶν, ἰδεῖν.
 seed, σπέρμα, τὸ.
 seek, ζητεῖν, μετέρχεσθαι.
 seem, φαίνομαι, ἔοικα, δοκέω.
 seemingly, ἐκ τῶν εἰκότων, ὡς ἔοικε.
 seize, λαμβάνειν, ἔχασθαι, ἄπτεσθαι.
 select, λέγειν (ἐκ-, ἐπι-, δια-); ἐξαιρεῖν, αἰρεῖσθαι.
 sell, τιπράσκειν, ἀπεμπολᾶν, πωλεῖν.
 send, πέμπειν, στέλλειν.
 sensation, αἴσθησις.
 sense, νοῦς, γνώμη, τὸ φρονεῖν.
 sensible, νοῦν ἔχων.

sensibly, νοῦν ἐχόντως, λογονεχόντως.	shallow, τέναγος, τὸ, βράχεια, τὰ.
sensual, cf. ἡ διὰ τοῦ σω- μάτων ἡδονή; cf. τρυφάν, ἡδυπαθής, ἀβροδίαυτος.	shame, αἰσχύνη, αἰδώς.
sentence, κρίσις, γνωμὴ, ψῆφος, ψήφισμα.	shameful, αἰσχροδς, δεινδς.
sentence (clause), λόγος, ῥήμα, περίοδος.	share, μέρος, τὸ; μερίς, ἡ.
sentimental, παθητικὸς, ἐμ- παθής.	share (to), τὸ ἴσον μετέχειν, συμμετέχειν, κοινωνεῖν, συλλαμβάνειν.
sentinel, φύλαξ, φρουρὸς.	sharp, ὀξύς, τεθηγμένος.
separate (to), χωρίζειν, διαίρειν, διακρίνειν.	shave, ξυρεῖν.
sepulchre, ταφὴ, τάφος.	shear, κείρειν.
serene, αἰθριος, ἑνδιος.	sheep, πρόβατον, τὸ, οἷς, ἡ.
serious, σεμνὸς, σπουδαῖος, ἐσπουδακὺς.	sheet, στρώμα, τὸ.
serious (important), δεινδς, χαλεπὸς.	shell, ὄστρακον, τὸ.
serpent, ὄφης, ὁ.	shelter (to), σκέπην παρέ- χειν, στέγειν.
servant, θεράπων, διάκονος, οἰκέτης.	shepherd, ποιμὴν, ὁ.
serve, θεραπεύειν, διακονεῖν, ὑπηρετεῖν, δουλεῖν, μω- θαρνεῖν.	shield, ἀσπίς, ἡ, πέλτη.
servility, τὸ ἀνδραποδῶδες, τὸ ταπεινὸν.	shine, λάμπειν, στίλβειν.
set, ἱστάναι (compounds).	ship, ναῦς, ἡ, πλοῖον, τριή- ρης.
setting, δυσμή, δύσις ἡ.	ship of war, ναῦς μακρὰ.
settle, τάττειν, καθιστάναι, δρίζειν, συντίθεσθαι.	shipbuilding, ναυπηγία.
settler, μέτοικος, ἔποικος.	shipwreck, ναυαγία, ἡ.
seven, ἑπτα.	shirk, ἀναδύεσθαι, ἀποκνεῖν.
several, πολλοί.	shirt, χιτῶν, ὁ.
severe, τραχὺς, σκληρὸς, χαλεπὸς.	shiver, φρίττειν.
shade, σκία.	shock, συγ- πρὸς- κρουσις, συμβολή.
shake, σείειν (compounds).	shock (to), προσκρούειν, ἔκ- πληξιν παρέχειν.
shake hands, δεξιόσθαι.	shoe, ὑπόδημα, τὸ, σάνδαλον, τὸ, cf. ὑποδεδμενός.
	shoemaker, σκύτοτομος.
	shoot, βάλλειν, ἀκοντίζειν, τοξεύειν.
	shop, καπηλείον, ἐργαστή- ριον.
	shore, ἀκτὴ.
	short, βραχὺς, σύντομος.

- shot, βέλος, τόξευμα, τὸ.
 shoulder, ὤμος, ὁ.
 shout, βοᾶν, βοῇ χρῆσθαι.
 show (to), δεικνύναι, σημαίνειν, παρέχειν.
 shower, ὑετός, ὁ.
 shrine, ναός, νέως, ὁ.
 shrink from, ὀκνεῖν, ὀρρωδεῖν, ἐκστῆναι.
 shroud, ἐντάφιον.
 shudder, φρίττειν, φρικίαν.
 shun, φεύγειν (cpds.), φυλάττεσθαι, εὐλαβεῖσθαι, ἀποτρέπεσθαι.
 shut, κλείειν (cpds.).
 sick, νοσῶν, κάμνων, ἄρρωστος, ἀσθενῶν.
 sickness, νόσος, ἡ, ἄρρώστημα, τὸ.
 side, πλευρὰ, ἡ.
 sideways, ἐκ τοῦ πλαγίου.
 siege, πολιορκία, ἡ.
 siege (lay), πολιορκεῖν, τειχίῃ ποιεῖν τινα.
 siege (to raise), λύειν τὴν πολιορκίαν.
 siege-engines, μηχαναὶ.
 sieve, κόσκινον.
 sigh, στενάχειν.
 sight, ὄψις, τὸ ὁρᾶν.
 sign, σημεῖον, τὸ, σύμβολον, τεκμήριον, σύνθημα.
 signify, σημαίνειν, δηλοῦν.
 silence, σιωπὴ, σιγὴ, ἡσυχία.
 silk, βόμβυξ.
 silver, ἀργυρος.
 silver (coin), ἀργύριον.
 simple, ἀπλοῦς.
 simply, ἀπλῶς, μόνον, cf. ἐξαρκεῖν.
 since, ἐπεὶ, ἐπειδὴ, ὅτε, ἄτε (with partic.).
 sincere, ἀπλοῦς, ἀληθής.
 sinew, νεῦρον, τένων, ὁ.
 sing, ᾄδειν.
 sink (to), καταδύειν, καταπόντιζειν, (intrans.) ἰζάνειν, καθίζεσθαι.
 sister, ἀδελφὴ.
 sit, καθίζειν, καθῆσθαι.
 six, ἕξ.
 size, μέγεθος, τὸ, μέτρον, το.
 sketch, σκιαγραφεῖν.
 skilful, δέξιος, ἐμπειρος.
 skin, χρῶς, ὁ, δέρμα, τὸ.
 skin (to), δέρειν.
 skirmish, ἀκροβολίζεσθαι.
 sky, οὐρανός.
 slacken, χαλᾶν.
 slaughter, φόνος, ὁ, σφαγὴ.
 slave, δοῦλος.
 sleep, ὕπνος, ὁ.
 sleep (to), καθεύδειν, κοιμᾶσθαι.
 slight, λεπτός, μικρός.
 sling, σφενδόνη.
 slinger, σφενδονήτης.
 slip (to), ὀλισθάνειν, (cpds.) οφάλλεσθαι.
 slippery, ὀλισθηρός, σφαλερός.
 slow, βραδύς.
 sly, πανούργος.
 small, μικρός.
 smell, ὀσμή.
 smell (to), trans., ὀσφραίνεσθαι τίνος, διὰ ῥινῶν αἰσθάνεσθαι.
 smile, μειδιᾶν.
 smoke, καπνός.

smooth, λείος, ὁμαλὸς.
 snatch, ἀρπάζειν (cpds.).
 sneeze, πτάρνυσθαι.
 snow, χιὼν, ἡ.
 sober, νήφων.
 society, cf. ὁμιλία, κοινωνία,
 συνουσία.
 soft, μαλακὸς.
 soil, γῆ.
 soldier, στρατίωτης.
 solemn, σεμνὸς, μεγαλοπρε-
 πής.
 solemnise, ἐορτάζειν, ἄγειν,
 θνέιν.
 solid, στερῆρος, βέβαιος.
 solitary, μόνος, ἔρημος.
 some, τίς, τὶ, ἐνιοί, οὐ πολ-
 λοί τινες.
 son, υἱός.
 song, ᾠδὴ, ᾠσμα, τὸ.
 soon, τάχα, ταχέως.
 soothe,πραῦνειν, παραμυ-
 θεῖσθαι.
 sorry (I am), μεταμέλει
 μοι.
 soul, ψυχὴ.
 sound, φθόγγος, ὁ, ψόφος, ὁ.
 sour, πικρὸς, ὀξύς.
 south, μεσημβρία, ἡ.
 sow, σπείρειν.
 spade, σκαπανή.
 spare, φείδεσθαι; μετρίως,
 πρῶως χρῆσθαι.
 speak, φθέγγεσθαι, λέγειν,
 εἰπεῖν.
 spear, λογχή, δόρυ, τὸ.
 spearmen, δορυφόροι.
 spectators, οἱ, θεωμένοι,
 θεαταί.
 speech, λόγος, δυμηγορία.

speed, σπουδῇ, ταχύτης,
 τάχος, τὸ.
 spend, δαπανᾶν, ἀναλίσκειν
 (cpds.).
 spirit, πνεῦμα, τὸ, ψυχὴ.
 splendid, λαμπρὸς.
 split (to), σχίζειν.
 spoil (to), λείαν ποιεῖσθαι;
 διαφθείρειν, λυμαίνεσθαι.
 spontaneously, ἑκὼν, καθ'
 ἑκονσίαν, ἐκ τὰυτομάτου.
 spread, πέταννυμι, σκεδά-
 ννυμι, σπείρειν.
 spring, ἔαρ, τὸ.
 spring of water, πηγὴ,
 κρήνη.
 sprinkle, ἐπιπρᾶνναι.
 spur, κέντρον.
 spurious, παραπτοιημένος,
 κίβδηλος.
 spy, σκοπὸς, διάγγελος.
 squadron, τάξις, ἡ, ἱλη.
 squalid, ἀνχημρὸς.
 square, τετράγωνος.
 squeeze, πιέζειν.
 stable (a), σταθμὸς, ὁ, ἵπ-
 ποστασία.
 staff, βακτηρία.
 stag, ἔλαφος.
 stage, πῆγμα, ἱκρία, τὰ.
 stain, κηλὶς, ἡ.
 stair, κλίμαξ, ἡ.
 stalk, καυλὸς, κάλαμος.
 stamp (a), κόμμα, τύπος,
 χαρακτήρ.
 stand, στήναι, ἐστηκέναι,
 ἰδρύσθαι.
 star, ἀστήρ.
 startle, πτοεῖν, ἐκπλήττειν.
 starve, λιμὼ ἀποθανεῖν.

- state (the), πόλις, ἡ, τὸ κοινόν, οἱ πολῖται, ἡ πολιτεία.
- statesman (be a), πολιτεύειν, πολιτεύεσθαι; τῶν κοινῶν, τῶν τῆς πόλεως ἐπιμελείσθαι; τὰ δημόσια, τὰ τῆς πόλεως πράττειν; ἐν τοῖς πράγμασιν εἶναι, τὴν πόλιν διοικεῖν.
- statue, εἰκὼν, ἡ, ἀνδριάς, ὁ.
- stay, μένειν (cpds.).
- steady, στάσιμος, μονίμος, καθεστηκώς.
- steal, κλέπτειν.
- steam, ἄτμος.
- steep, ὄρθιος, ἀπαντῆς (cpds.).
- steer, κυβερνᾶν, εὐθύνειν τὸν πλοῦν.
- step, βῆμα, τὸ, βάσις, ἡ, ἔχνος, τὸ.
- step (to), βαίνειν (compounds.).
- stern, πρύμνα, ἡ.
- steward, οἰκόνομος.
- stick, βακτηρία.
- stiff, στερρὸς, σκληρὸς.
- still, ἥσυχος.
- sting, κεντεῖν, πλήττειν.
- stir (trans.), κινεῖν, ταραττεῖν.
- stitch (to), ράπτειν.
- stockade, σταύρωμα.
- stomach, κοιλία, γαστήρ, ἡ.
- stone, λίθος, ὁ.
- stool, διφρὸς.
- stoop, κύπτειν.
- stop (trans.), κατέχειν, ἐπέχειν, εἴργειν.
- stop (intrans.), πᾶνεσθαι, λήγειν.
- store, περιουσία, εὑπορία.
- storm, λειμὼν, ὁ.
- story, λόγος, μῦθος.
- straight, εὐθύς.
- strait, πορθμὸς, στενὰ, τὰ.
- strange, ἀλλότριος, ξένος, ἄτοπος.
- stray, πλανᾶσθαι.
- stream, ρεῦμα, ποταμὸς.
- street, ὁδός, ἡ, ἀγνία.
- strength, δύναμις, ῥώμη.
- stretch, τείνειν (compounds.).
- strike, τύπτειν, πλήσσειν, βάλλειν.
- strip, ἐκδύειν.
- strive, σπεύδειν, προθυμείσθαι, σπουδάζειν.
- strong, πολὺς, ἰσχυρὸς, cf. ἰσχύειν.
- study (to), μελετᾶσθαι, σπουδάζειν, ἀσκεῖν, μανθάνειν.
- stumble, πταίειν, σφαλλεσθαι.
- subject (adj.), ὑπήκοος, ὑποχείριος.
- submit, ὑπέκειν, ὑφίστασθαι.
- suborn, κατασκευάζειν.
- succeed (be successful), εὐτυχεῖν, καλῶς πράσσειν, εὖ προχωρεῖ μοι, κατορθοῦσθαι.
- succeed (follow), διαδέχεσθαι, διάδοχος εἶναι.
- sudden, ἐξαιφνῆς, ἐξαπιναῖος.

sue, διώκειν, κρίνειν; λαγ-
χάνειν δίκην τινι.
suffer, πάσχειν.
suffice, ἀποχρῆ, ἐξαρκεῖ,
ικανόν ἐστι.
suicide, αὐθαίρετος θάνατος.
summer, θέρος, τὸ.
summon, καλεῖν.
sun, ἥλιος.
sundial, γνώμων, ὁ.
superficial, ἐπιπόλαιος, cf.
ἐπιπολάζειν.
superfluous, περισσὸς, πε-
ρίεργος.
superiority, ὑπερβολή, πλεο-
νεξία, περιουσία.
superstitious, δεισιδαίμων.
supper, δεῖπνον.
supplies, τὰ ἐπιτήδεια, κο-
μιδῇ.
suppose, ὑπολαμβάνειν.
sure of, οὐκ ἔστιν ὅπως οὐ,
βέβαιος, ἀσφαλῆς.
surgeon, χειρουργός.
surpass, ὑπερβάλλειν.
surprise, θαῦμα παρέχειν.
surprise (mil.). ἀπροσδο-
κῆτι, ἐξαιφνῆς, ἀφράκτω
τινι προσπίπτειν.
surrender, ἐνδιδόναι, ἔκδοτον
ποιεῖν; (intrans.) προσ-
χωρεῖν, ξυμβάλλειν.
surround, περιβάλλειν, περι-
στῆναι, περιτειχίζειν.
survive, ἐπιβιώναι τινι.
suspect, ὑποπτεύειν, ὑποτο-
πεῖν, ὑποψίαν λαμβάνειν.
suspense (in), μετέωρος,
ἀπορος.
swallow, χελιδὼν, ἡ.

swallow (to), καταβροχθι-
ζειν.
sway, δύναμις, ἡ.
swear, ὀμνύναι, ὄρκον ποιεῖσ-
θαι.
sweat (to), ἰδρῶν.
sweep, κορεῖν, καθαιρεῖν.
sweet, γλυκὺς.
swell (intrans.), οἰδεῖν, αὐξά-
νεσθαι.
swim, νεῖν, νήχασθαι.
swing (trans.), πάλλειν,
δονεῖν.
sword, ξίφος, τὸ, μάχαιρα.
sympathise, ὁμοιοπαθεῖν
τινι.
system, τέχνη, ἡ.
systematically, μεθόδῳ, ὁδῷ,
τέχνῃ.

TABLE, τράπεζα.
tail, οὐρά.
take, λαμβάνω; overtake,
καταλαμβάνω.
take hold of, ἐπιλαμβάνομαι
(with gen.); ἄπτομαι or
ἐφάπτομαι (with gen.).
take off, away, from, ἀφαι-
ρέομαι.
take out, ἐξαιρέω.
take up, ἀναίρω.
taken (to be), captured,
ἀλίσκομαι.
talk, λαλεῖν, λέγειν.
talk (to have a), εἰς λόγους
ἐλθεῖν.
talk with, διαλέγομαι.
talkative, λόλος, (n.) ον.
tall, μακρὸς.
tame, ἡμερος, ον.

targeteer, πελταστής.
 Tartarus, ὁ Τάρταρος.
 task, ἔργον, ἐργασία.
 taste, γεύομαι (gen.).
 Tauri (the), οἱ Ταῦροι.
 tax, φόρος.
 taxiarch, ὁ ταξιάρχος.
 teach, διδάσκω, παιδεύειν.
 tear, διασπᾶν.
 tear (sub.), τὸ δάκρυον.
 tell, λέγω, εἶπον.
 tell (in detail), διέξιμι,
 διηγέομαι.
 temperate, μέτριος.
 temple, ὁ νέως, τὸ ἱερόν.
 tempt, πειρᾶν.
 ten, δέκα.
 tent (vb.), σκηνώω.
 tent (sub.), σκηνή.
 terrible, δεινός, ἢ, ὄν, ἔσ-
 χατος, η, ον.
 terrify, φοβέω, καταπλήσσω;
 (2nd aor. pass.) κατεπ-
 λάγην.
 test, δοκιμάζειν.
 testament, διαθήκη.
 testimony, ἡ μαρτυρία.
 than, gen. case or ἢ.
 thankofferings, τὰ χαρισ-
 τήρια.
 that, ὅτι.
 the, ὁ, ἡ, τό.
 theatre, θέατρον.
 Thebes, αἱ Θήβαι.
 theft, ἡ κλοπή.
 themselves, αὐτοὶ.
 then again, τοῦτο δέ.
 then (secondly), ἔπειτα δέ.
 then (therefore), οὖν, δῆ,
 τοίνυν.

then (time), τότε.
 thence, ἐκείθεν, αὐτόθεν.
 there, αὐτῇ, ἐκεῖ.
 thereafter, use ἔπειτα.
 therefore, οὖν, οὐκοῦν, τοί-
 νυν, διὰ ταῦτα, ὥστε.
 thereupon, τότε δῆ.
 thick, παχὺς, βαθύς.
 thickness (i.e. width), τὸ
 εὖρος.
 thigh, μηρὸς, ὁ.
 thin, λεπτός; scanty, σπά-
 νιος, α, ον.
 thing, neut. of adj. or τὸ
 χρῆμα.
 think, οἶομαι, νομίζω, ἡγέο-
 μαι; have in mind, ἐν-
 νοέομαι.
 think it fitting, expect,
 ἀξιόω.
 thirst, ἡ δίψα, τὸ δίψος.
 thirty, τριάκοντα.
 this, οὗτος, αὕτη, τοῦτο.
 thither, ἐκείσε.
 thorn, ἀκανθα.
 thou, σύ.
 thoughtless, ἀλόγιστος.
 thread, τὸ λίνον.
 threat, ἡ ἀπειλή.
 threaten, ἀπειλέω.
 three, τρεῖς, τρία.
 three-headed, τρικέφαλος,
 ον.
 three thousand, τρισχίλιοι,
 α, α.
 thresh, ἀλοᾶν.
 throat, αὐχὴν.
 throne, θρόνος.
 through, by, from, ὑπό
 (gen.).

through (on account of),
διὰ (acc.).

through (space or time),
διὰ (gen.).

throw, βάλλω, ρίπτω.

throw around, περιβάλλω.

throw aside, απορρίπτω.

throw down, lay down,
κατατίθηναι.

throw oneself on, προσ-
πίπτω.

thumb, ὁ μέγας δάκτυλος.

thunder, βροντή.

thunderbolt, κεραυνός.

thus, so, οὕτω(ς).

tide, διαρροή, ἀμπωτις.

tiger, τίγρις.

till, γεωργεῖν.

time, ὁ χρόνος; fitting
time, ὁ καιρός; hour,
ἡ ὥρα.

tin, κασσίτερος.

tired (be), κάμνειν.

to (in order), ἵνα, ὥς,
ὅπως.

to, into, towards, εἰς, παρά,
πρός (all c. acc.).

to (of persons only), ὡς.

to, up to, ἐπὶ (acc.).

to-day, τήμερον, σήμερον.

toe, δάκτυλος.

together, ἅμα, or dat. alone,
ὁμοῦ.

toil, πονέω.

toil (without), ἀπονός, ον.

tomb, ὁ τάφος.

to-morrow, αὔριον, ἡ αὔριον.

tongue, γλῶσσα.

tooth, ὁδούς, ὁ.

top of, ἄκρος, α, ον.

torch, ἡ λαμπάς, ἄδος, δᾶς,
δαδός.

torture (vb.), βασανίζω (i.e.
examine by torture).

touch, ἄπτεσθαι.

tower, ὁ πύργος, ἡ τύρσις.

town, πόλις, ἡ.

town (to be in), ἐπιδημέω.

town (to be out of), ἀπο-
δημέω.

trace, ἔχνος, τὸ.

trade, τέχνη.

tragic-poet, ὁ τραγωδοποιός,
τραγῳδός.

travel, to (to arrive), ἀφικ-
νέομαι.

treat, affect, διατίθηναι,
χρῆσθαι.

tree, τὸ δένδρον; fruit trees,
τὰ δένδρα; wood, timber,
ἡ ὕλη.

trial (judicial), ἡ δίκη, ἡ
κρίσις.

triangle, τὸ τρίγωνον.

trip up (trans.), ὑποσκελίζω;
tumble, fall (intrans.),
σφάλλομαι.

trouble, to give trouble,
πράγματα παρέχειν.

troublesome, λυπηρός, ἄ, ὄν.

Troy, ἡ Τροία, τὸ Ἴλιον.

true, ἀληθής, ἔς.

truly, ἀληθῶς, or use τὰ
ἀληθῆ.

trumpet, σάλπιγξ.

truth, ἡ ἀλήθεια, τὸ ἀληθές,
τὰ ἀληθῆ.

try, πειράομαι, or imperf. of
verb.

tunic, ὁ χιτών, ὦνος.

- turn (sub.), part, τὸ μέρος ;
 in turn, ἐν μέρει ; (vb.)
 τρέπω, στρέφω.
 turn about, to twist, διασ-
 τρέφω.
 turn around (intrans.), με-
 ταστρέφομαι.
 turn aside, ἐκτρέπω.
 tusk, ὁ χαλκόδους, δοντος.
 twelve, δώδεκα.
 twenty, εἴκοσι.
 twenty-five, εἴκοσι πέντε.
 twice, δις.
 two, δύο.
 typhoon, ὁ τυφῶς, ὦ.
 ULYSSES, Ὀδυσσεύς, -έως.
 unable (be), οὐ δύναμαι,
 οὐκ ἔχω, οὐχ οἶός τε εἶμι.
 uncertain, ἄδηλος, ἀστάθ-
 μητος.
 uncover, ἐκκαλύπτω.
 understand, συνίημι, γινῶ-
 ναι.
 *undertake, ἐπιχειρεῖν, ἀντι-
 λαμβάνειν.
 undertake (promise), ὑπο-
 δέχασθαι, ὑπισχνεῖσθαι.
 undone, ἀπρακτος.
 undone (leave), παραλεί-
 πειν.
 unfairly (deal), ἀδικεῖν.
 ungrudging, ἀφθονος.
 uninjured, ἀκέραιος, ἄτμη-
 τος.
 unite in league (to), περὶ
 συμμαχίας συνιστάναι
 (συνεστάναι).
 unite (reconcile), διαλλάσ-
 σειν.
 united, ὁμογνώμων, or use
 φρονεῖν κατὰ ταυτό.
 unknown, ἄγνωστος, ἄδηλος.
 unlucky, δυστυχής.
 unmindful, ἀμνημονεύειν.
 unmolested (leave), ἀθῶρον
 ἀφίεναι (Dem.).
 unnecessary, οὐκ ἀναγκαῖος.
 unpleasant, δυσχερής.
 unreasonable, παράλογος.
 unrestrained, ἀκόλαστος.
 unshaken, βεβαίως καὶ
 ἀ(μετα)κινήτως.
 unshapely, ἀμορφος.
 unskilled, ἀνεπιστήμων.
 untie, περιαιρεῖν, λύειν.
 until, μέχρι, μέχρι οὗ.
 upbraid, ἐπιτιμᾶν (dat.),
 λοιδορεῖν.
 upper end, τὰ ἄνω, τὰ ἀνω-
 τέρω.
 uproar, θόρυβος, θορυβεῖν.
 uproot, πρόρριζον ἀνατρέ-
 πειν.
 use, χρῆσθαι.
 useful, χρήσιμος.
 utterly, πάνυ, παντελῶς.
 VAIN (braggart), ἀλαζών.
 vain (in), μάτην.
 valiant, ἀνδρείος.
 valour, ἀρετή.
 variance (to be at), διαφέ-
 ρειν.
 vehemently, σφόδρα, βιαίως.
 vent, τρέπειν, τρέπεσθαι.
 venture (risk), ἐπικινδυ-
 νεύειν.
 venture (to be bold), τολ-
 μᾶν.

vexed (to be), δυσχεραίνειν,
δυσχερῶς or χαλεπῶς φε-
ρειν, δεινὸν ποιέσθαι.

vicious, πονηρός.

victory, τὸ νικᾶν, νίκη.

vigorously, ἐντεταμένως, ισ-
χυρῶς.

violently, ὑπὸ βίας, ἐντόνως.

virtuous, χρηστός, ἀγαθός.

visit, ἐπιφουτάν, εἰσέρχεσ-
θαι.

voice, φωνή.

vote, ἡ ψήφος, ψήφισμα.

voyage (to), πλεῖν.

WAGES, μισθός.

waggon, ἄμαξα.

wail, ὀδύρομαι.

wait, μένω, περιμένω (adv.).

walk, βαδίζω.

walk past, παρέρχομαι, οἴ-
χομαι.

wall, τεῖχος (n.).

wallet, πήρα, θύλακος.

wander, πλανάομαι.

want, δέομαι.

wanting, ἐλλιπής.

wanting (be), δεῖ (gen.), ἐλ-
λείπειν.

war, πόλεμος.

war (declare), καταγγέλλειν
πόλεμον.

war (make), πολεμέω.

ward off, φυλάσσεσθαι, ἀμν-
νέσθαι.

warn, νουθετεῖν.

warrior, στρατιώτης, ἀνὴρ.

waste (lay), δηρώ, τέμνω.

watch, φύλαξ; (vb.) φυ-
λάσσω, τηρέω.

water, ὕδωρ (n.).

wave, κύμα.

way, ὁδός (f.).

way (in what), πῶς.

way (manner), τρόπος.

way (out of the), ἐκποδών.

way, to make (advance),
προιέναι.

way, to make (yield), εἶκω.

ways (in other), τὰ ἄλλα,
ἄλλως.

ways (in many), κατὰ πολλά.

weak, ἀσθενής, φαῦλος.

weak (be), ἀσθενέω.

wealth, πλούτος, χρήματα.

wealthy, πλούσιος.

wealthy (be), πλουτέω, ἐν-
θενέω.

weapons, ὅπλα, βέλη.

wear (dress), φορέω.

weariness, κόπος, πόνος.

weary (be), κάμνω, ἀπο-
κάμνω, ἀπειρηκέναι.

weight, βάρος (n.).

weighty (to be), πολὺ δύ-
νασθαι.

welcome, ἀσπάζομαι.

well (adv.), εὖ, καλῶς.

well (be), εὖ ἔχειν.

well (do), εὖ πράσσειν.

well disposed, χρηστός,
ἐπιεικής.

what? τίς, τί;

what kind, ποῖος;

whatever, ὅστις, ὅς ἂν,
ὅστισοῦν.

when? πότε;

whence? πόθεν;

where? ποῦ (οἶ, ὅπου);

where to? ποῖ (οἶ, ὅποι);

where from? πόθεν (ᾔθεν, ὀπόθεν);	witness, produce, παρέχομαι μάρτυρας.
whether, πότερον, ὁπότερον, εἰ.	witty, κομψός.
which (rel.), ὅς; (interrog.) πότερος.	woman, γυνή.
whichever, ὅστις.	wonder, θαῦμα (vb.), θαυμάζω.
whichever (of two), ὁπότερος.	wonderful, θαυμάσιος.
while (for a), χρόνον τινά.	wont, εἶωθα.
whit (not a), οὐδέν.	wood, ξύλον.
white, λευκός.	wooden, ξύλινος.
whither, ποῖ, (rel.) ὅποι, οἶ.	word, λόγος.
who (intrans.), τίς, ὅστις (oblique); (rel.) ὅς.	work, πόνος.
whoever, ὅστις.	work (thing done), ἔργον.
whole, πᾶς, σύμπας.	work (to), ἐργάζομαι, πονέω.
whole (on the), ὡς ἐπὶ τὸ πολὺ.	workman, ἐργάτης, δημιουργός.
wicked, κακός, μοχθηρός, ἄδικος.	world, γῆ.
widow, χηρά.	worn out (be), ἀποκάμνω.
wife, γυνή.	worth, ἀρετή.
will (testament), διαθήκη; (vb.) βούλομαι, διανοοῦμαι.	worthy (adj.), ἄξιος.
willing (be), θέλω.	worthless, φαῦλος, μοχθηρός, οὐδενὸς ἄξιος.
win, νικάω.	wound, τραυματίζω, τέμνω, (sub.), τραῦμα.
wine, οἶνος.	wrap up, ἐγκαλύπτω.
wisdom, σοφία.	wreck, καταδύνω.
wise, σοφός.	wreck (a), ναυάγιον.
wish, ποθέω, βούλομαι.	wrecked (be), καταδύναι, διαφθαρῆναι, ἀπολέσθαι.
withdraw, ἀπιέναι, ἀποχωρεῖν.	wrench, σπάω (comp.).
within, ἔνδον, ἔσω.	wretched, κακοδαίμων, δυστυχής.
without, ἔξω, ἔξωθεν.	write, γράφω, συγγράφω.
witness, μάρτυς.	writing, γραφή.
witness (be a), μαρτυρέω.	wrong, ἄδικος, κακός; (sub.), ἀδικία, ἀδίκημα.
witness (call to), μαρτύρομαι.	wrong (to be), ἀμαρτανω.
	wrong (to do), ἀδικέω.
	wrongfully, ἀδίκως.

ΧΕΝΟΦΩΝ, Ξενοφῶν, -ῶντος.	young, νεός.
YEAR, ἐνιαυτός, ἔτος, τὸ.	young (be), ἡβάζω.
yearly, κατ' ἐνιαυτόν, ὅσα ἔτη.	youth (a), νεανίας; (abstract) νεότης, ἡβή.
yes, πάνν γε, μάλιστα, οὕτως ἔχει.	ZEAL, σπονδή, προθυμία.
yet, ἔτι.	zealous, πρόθυμος.
yet (not), οὐπω.	zealous (to be), προθυμείσ- θαι, σπουδάξαι.
yield, παραδύναι, ἐνδιδόναι.	Zeus, Ζεύς, Διός.

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